THE MEDIEVAL FRENCH
ROMAN D'ALEXANDRE

Edited by
EDWARD C. ARMSTRONG

VOLUME VI
VERSION OF ALEXANDRE DE PARIS

INTRODUCTION AND NOTES TO BRANCH III

Prepared by ALFRED FOULET

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ELLIOTT MONOGRAPHS

IN THE ROMANCE LANGUAGES AND LITERATURES

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PRINCETON UNIVERSITY PRESS
PRINCETON, N.J.
1976

UNIVERSITA' DEGLI STUDI L'AQUILA
Dipartimento di Culture Comparate

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Published by Princeton University Press, Princeton, New Jersey
In the United Kingdom: Princeton University Press, Guildford, Surrey

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Library of Congress Cataloging in Publication Data will be found on the last printed page of this book

Publication of this book has been aided by a grant from the Whitney Darrow Publication Reserve Fund of Princeton University Press
This book has been composed in Linotype DeVinne

Printed in the United States of America
by Princeton University Press, Princeton, New Jersey

TABLE OF CONTENTS

	Page
Preface	v
Abbreviations	vii
INTRODUCTION	1
1. Branch III: definition, genesis, evolution	1
2. Summary of Branch III	2
3. Levels of authorship: an analytical survey	3
4. Manuscripts containing Branch III	17
5. The *ABL* (pre-Alexandre de Paris) version	19
6. The AdeP manuscripts: the GM or α family	20
7. The AdeP manuscripts: the JC or β family	20
8. Individual vagaries of certain manuscripts	20
9. Text constitution	21
NOTES TO BRANCH III	22
Lexicographical index to Notes	86
Appendix I. The text of the Lambert prologue (stanza 1)	88
Appendix II. The text of stanza 341	90
Appendix III. The text of stanza 344	92

PREFACE

Volume VI of the Edward C. Armstrong edition of the Medieval French *Roman d'Alexandre,* which contains the Introduction and Notes to Alexandre de Paris' Branch III, completes the edition.

The six previously published volumes comprise: I Text of the Arsenal and Venice Versions, 1937 (EM 36) ; II Version of Alexandre de Paris: Text, 1937 (EM 37) ; III Variants and Notes to Branch I, 1949 (EM 38) ; IV *Le Roman du fuerre de Gadres* d'Eustache, 1942 (EM 39) ; V Version of Alexandre de Paris: Variants and Notes to Branch II, 1942 (EM 40) ; VII Version of Alexandre de Paris: Variants and Notes to Branch IV, 1955 (EM 41). They may be obtained from the Kraus Reprint Company.

Volumes I–V and VII have been analyzed and evaluated in *Romance Philology,* 22 (1968–69), 385–387, by Mary B. Dankel and J. Duncan Robertson, who have also listed for each one of the six volumes the reviews it received in various scholarly journals.

In his preface to Volume II, Edward C. Armstrong assumed primary responsibility for the text of Branch III. The materials he had assembled for the Introduction and Notes had reached no definite shape at the time of his death (March 1944). The task of rethinking, rewriting, and condensing them has proven long and arduous. In addition, Alexander scholars have not remained idle during the last thirty years—one has but to mention George Cary's *The Medieval Alexander* (1956) and the many contributions of D. J. A. Ross. Naturally, attention had to be paid to what was being accomplished in the field of Alexander studies. On the other hand, recent articles concerning Branch III are few in number and usually deal with a lexicographical problem, e.g. those by Albert Henry or Félix Lecoy in *Romania.*

Normally Volume VI should have included the variants to the Branch III text, but their inclusion would have considerably increased the number of its pages, thereby necessitating the expenditure of funds which at present are unavailable. Still, a fair measure of control over the manuscript readings in Branch III has been achieved, I believe, in the textual notes and in the three appendices.

Volume VI, which as already stated completes the edition of the *Roman d'Alexandre,* happens also to be the last of the *Elliott Monographs* (n°. 42), a series started in 1914 by Professor Armstrong, who was then teaching at the Johns Hopkins University.

Alfred Foulet

ABBREVIATIONS

ABL version	an Alexander poem (called the Amalgam in Volume II) which predates Alexandre de Paris, and is composed of the *Alexandre décasyllabique* followed by a *rifacimento* of Lambert le Tort's *Alexandre en Orient*
ADéca	*Alexandre décasyllabique* (as published in Volume III)
AdeP	Alexandre de Paris. See RAlix
Alberic	Alberic de Pisançon's Alexander poem, as translated and reconstructed in Volume III
AOr	Lambert le Tort's *Alexandre en Orient* (Branch III, stanzas 1–3, 8–17, 30–63, 73–81, 83, 86–95, 97–123, 129–130, 137–147, 164–166, 179–183, 185–186, 207–233, 239–244, 246–271)
B*	a B-stem manuscript which served as a source to Alexandre de Paris. To his *ABL* model B* added stanzas 5.1–3, 4–5, 148–153, 155, 160–163, 201–206.
B^x	an intermediate stage between B* and MS *B*
EM	*Elliott Monographs in the Romance Languages and Literatures*
Epistola	*Epistola Alexandri Macedonis ad Aristotelem magistrum suum de itinere suo et de situ Indiae,* ed. B. Kuebler (pp. 190–221 of his edition of Julius Valerius)
Epitome	*Julii Valerii Epitome,* ed. Julius Zacher, Halle, 1867
FGa	Eustache's *Roman du fuerre de Gadres,* a poem describing the siege of Tyre by Alexander (as reconstructed in Volume IV)
HPr	*Historia de Preliis,* a Latin translation of the Greek Pseudo-Callisthenes different from the one ascribed to Julius Valerius
I–1	an interpolated version of the HPr edited by O. Zingerle, in *Die Quellen zum Alexander des Rudolf von Ems,* Breslau, 1885, pp. 129–265
I–2	a second interpolated version of the HPr, edited by Alfons Hilka, in *Der altfranzösische Prosa-Alexanderroman* . . . nebst dem lateinischen Original, Halle, 1920
I–3	a third interpolated version of the HPr; for editions and manuscripts, see Francis P. Magoun, Jr., *The Gests of King Alexander of Macedon,*

	Cambridge, Mass., 1929, p. 51, and *Speculum,* 9 (1934), 84–86
Julius Valerius	Juli Valeri Alexandri Polemi *Res Gestae Alexandri Macedonis,* ed. B. Kuebler, Leipzig, 1888, a Latin translation of the Greek Pseudo-Callisthenes
Lambert-2	an interpolated and revised version of Lambert le Tort's AOr. Whether Lambert-2 represents one or several revisers is a moot question; the appellation remains a convenient term for post-Lambert le Tort material included in the *ABL* version (Branch III, stanzas 64–72, 124–128, 131–136, 184, 187–200, 272–273, 283–285, 290–341, 343–344)
Meyer, AlGr	Paul Meyer, *Alexandre le Grand dans la littérature française du moyen âge,* 2 vols., Paris, 1886 (reprinted 1969)
Michelant	*Li Romans d'Alixandre* par Lambert li Tors et Alexandre de Bernay, ed. Heinrich Michelant (Bibliothek des literarischen Verein in Stuttgart 13), Stuttgart, 1846
MortAlix	*La Mort Alixandre* (as published in Volume VII)
RAlix	Alexandre de Paris, *Le Roman d'Alexandre* (as published in Volume II). Occasionally, the term is applied to pre-AdeP compositions of a cyclic nature, such as B*

FLAT 2 SIDE 2

INTRODUCTION

1. Branch III: definition, genesis, evolution

Branch III of Alexandre de Paris' *Roman d'Alexandre* begins with the defeat and death of Darius, and ends with the arrival in Babylon of Antipater and Divinuspater, the two plotters who are preparing to poison the hero. It is by far the longest of the four branches, comprising no less than 457 dodecasyllabic *laisses* (called stanzas in this edition).

The first Old French poet to treat this subject, that is to say the Indian or Oriental campaign of Alexander the Great, was Lambert le Tort, "uns clers de Chasteldun." According to a statement in the prologue which preserves his name, Lambert's purpose was to translate from Latin into French Alexander's personal account of his expedition. This is evidently a reference to the *Epistola Alexandri ad Aristotelem de itinere suo et de situ Indiae,* a spurious document which Lambert viewed — or pretended to view — as authentic.

Lambert's poem, which the editors have called *Alexandre en Orient,* has not reached us in anything like its original form. Extensively rewritten and interpolated, it became the dodecasyllabic second part of a hybrid composition, the first part of which was the *Alexandre décasyllabique.* This pre-Alexandre de Paris *Roman d'Alexandre* survives to a large extent in manuscripts *A, B,* and *L.* The archetypal *ABL* version, which in addition to the 76 *laisses* of the decasyllabic *Alexander* included about 270 dodecasyllabic stanzas, apparently ended with what is now stanza 344 of Branch III. In the original wording of stanza 341 (later rewritten by Alexandre de Paris), Alexander is able to enter Babylon and capture the city, thus bringing to a successful close his Indian or Oriental campaign.

Stanzas 345–457 (second battle of Babylon, the Amazons, second plot of Antipater and Divinuspater) represent material introduced by Alexandre de Paris, though he does not seem to have composed these three episodes. They may have been part of a rival Alexander romance which aimed at supplanting the earlier *ABL* narrative, since second battle and second plot duplicate the *ABL* accounts.

One of Alexandre de Paris' sources was a B-type (B*) manuscript. It is from his B* model that he borrowed stanzas 4–5 (transitional material), 148–153, 155, 160–163 (Val Périlleux episode), and 201–206 (the Fountain of Youth).

It is probable that Alexandre de Paris is the author of stanzas 6–7, 82, 84–85, 96, 154, 156–159, 245, and 342, as well as of numerous individual lines, but one should hesitate to ascribe to him stanzas 18–29 (the bathysphere trip), 167–178 (the three magic springs), 234–238 (the second version of Porus' death), 272–282 (the griffin flight), and 345–457 (see above).

Most Alexandre de Paris manuscripts include later interpolations, poems composed during the thirteenth and fourteenth centuries. The

manner in which the *Prise de Defur,* the *Voyage au Paradis Terrestre,* the *Voeux du Paon,* and the *Restor du Paon* were incorporated into Branch III or between Branch III and Branch IV has been described by Lawton P. G. Peckham in EM 35, pp. lxiii–lxxi.

2. Summary of Branch III

"The truth of the story," as told by the King himself, has been translated from Latin into French by Lambert le Tort (stanza 1).

Aristotle advises Alexander to attack Darius, whose misrule has caused widespread disaffection among his people (2–3). Aristotle tells Alexander that Darius is claiming tribute from him (4–5). Alexander invades Persia and receives a threatening message from Darius (6–7). Darius is abandoned by his army and stabbed to death by two of the serfs he had raised to power. Before dying he warns Alexander against a similar fate (8–17). Enclosed within a glass cask, Alexander descends to the bottom of the sea (18–29).

Having conquered Darius, Alexander invades India (30). Porus entrusts his daughter to Candace, a neighboring queen (31). Scythe-armed chariots and turret-bearing elephants bolster up the Indian forces (32). Alexander reassures his men (33). The Garimantes are put to flight (34–35). Emenidus and other Greek warriors distinguish themselves (36–40). Alexander cleaves Sardeus in two (41). Emenidus brains Sados (42). Sidras of Babylon is slain by Dan Clin. Porus flees with twenty thousand of his men (43). Astarot is put to flight by Dan Clin and Tholomé (44–47). Description of Porus' palace (48–51). Alexander exhorts his men (52). Led astray by treacherous guides, the Greeks begin to suffer from thirst (53–55). Zephirus finds some rainwater which the King refuses to drink (56). The bitter-tasting river (57). The ferocious hippopotami (58–60). The Greeks are told about a sweet-water spring (61–63). A mother bear and other wild animals harass the Greeks (64–72). Alexander and his men reach the sweet-water spring, but are attacked by lions, snakes, scorpions, etc. (73–81, 83, 86 — AdeP adds 82, 84–85). Arrival in Bactria (87). Alexander, in disguise, visits Porus (88–95, 97 — AdeP inserts 96). Porus gathers a huge army (98–100). Alexander rejects a message from Porus (100.1). Astarot of Nubia jousts with Dan Clin (101–104). Battle is joined (105). Alexander slays Bos of Carthage (106). Aristé, Emenidus, Litonas, Filotes, Perdicas distinguish themselves (108–113). Exploits of Porus (114–116). Antigonus unhorses Aminadap (118–119). Porus and Dan Clin exchange blows (120–121). Porus surrenders to Alexander (122–123). Gog and Magog are walled in by Alexander (124–128). Porus offers to display his hoard (129–130). Alexander admonishes Porus of the dangers of avarice (131–136). Alexander and Porus travel to the Eastern Pillars of Hercules (137–147). The adventure of the Perilous Vale (148–153, 155, 160–163 — AdeP adds 154, 156–159). The aquatic women (164–166). Alexander visits the fountains of life (resurrection) and immortality (167–178). After an encounter with the Cynocephali, the Greeks are buffeted by storms and bad weather (179–183). Two old men offer to lead Alexander

to the prophetic trees (184). The sacred cave of Hercules and Bacchus (185–186). The adventure of the flower maidens (187–200). Alexander visits the fountain of youth (201–206). He travels to the trees of the Sun and the Moon. They prophesy that he will die of poison in Babylon, a month after the city has become his (207–216).

Porus breaks with Alexander. The two kings meet twice in single combat. Finally Porus is slain (217–233, 239–240 — AdeP adds 234–238). Antipater and Divinuspater are summoned to Babylon by Alexander. The two serfs decide to poison their King (241–244 — AdeP adds 245). Alexander, masquerading as Antigonus, visits Queen Candace (246–271).

Alexander decides to march on Babylon (272–273). The King flies heavenward in a conveyance drawn by griffins (274–282). Alexander advances toward Babylon (283–285). He continues his march (286–289). Nabugor, emir of Babylon, takes counsel (290–293). He sends a challenge to Alexander (294–298). While Alexander is away hunting, the Babylonians sally forth. They are repulsed, Falés of Egypt and Rodouan being taken prisoner (299–316). Twenty thousand Greeks, led by Tholomé and Dan Clin, go on a foray. They are surprised by the enemy. Tholomé can find no one willing to inform the King of the plight of the foragers. Finally, when the Greeks have been cut to pieces, Dan Clin rides off to get help. Alexander routs Nabugor and pursues the enemy to the very gates of Babylon (317–341, 343–344 — AdeP rewrites 341 and inserts 342).

Alexander converses with his men as they advance toward Babylon (345–351). The Emir takes counsel (352–357). He sends a challenge to Alexander (358–367). The Emir decides to do battle (368–373). Marcabrun of Nubia and Tholomé engage in a joust (374–384). The two armies face each other (385–391). The Babylonians are routed, the Emir is slain, and his city taken by storm (392–418). Description of the Emir's tomb (419–424). Alexander hears of the Amazons (425–429). The Queen of the Amazons is disturbed by a dream (430–434). Floré and Beauté encounter Dan Clin and Aristé (435–447). The Queen of the Amazons does homage to Alexander (448–450). Warned by his mother Olympias that they are plotting against him, Alexander orders Antipater and Divinuspater to proceed at once to Babylon (451–457).

3. Levels of authorship: an analytical survey

Branch III is the result of multiple authorship. Section three of the Introduction attempts to distinguish between the various authors, revisers, and interpolators.

The 34 narrative segments analyzed in Section 3 do not always correspond to the 27 episodes listed in Volume II, pages xxii–xxiii (Episodes 31–57). The latter have nevertheless been retained as a framework for the Notes.

Stanza 1. The Lambert prologue

In his prologue Lambert le Tort lists the principal episodes of his narrative. He also vouches for the truth of the events he is about to relate

by stating that he is translating Alexander's personal account. According to manuscripts *AL*, the archetypal version of the Lambert prologue contained thirteen lines grouped in a single sentence (see Appendix I). The nine items enumerated therein: (1) the defeat of Darius, (2) the pursuit and death of Porus, (3) the trip to the Eastern Pillars of Hercules, (4) the siege of Babylon, (5) the prophecy of the oracular trees, (6) the painting of Alexander's likeness by Apelles, (7) the imprisonment of Gog and Magog, (8) the hanging of the duke of Palatine, and (9) the giving of advice by Aristotle.

Lambert's Latin source, the *Epistola Alexandri ad Aristotelem,* says very little about Darius and Babylon, and nothing at all concerning Gog and Magog, Apelles, and the duke of Palatine. But Darius' downfall, Porus' death, the actions of Apelles, and of the duke of Palatine are recounted in the *Epitome Julii Valerii,* which Lambert must have used as a secondary source. As pointed out by Paul Meyer (AlGr II, pp. 218–219), *Epistola* and *Epitome* are not infrequently transcribed in the same manuscript, so that Lambert may have felt when he drew on the *Epitome* that he was not departing from the authentic story of Alexander's Oriental campaign. Still, the Gog and Magog episode and the siege of Babylon pose special problems. The first, despite its appearance in the prologue, seems to be a later interpolation; the second, although alluded to in the *Epitome,* cannot in any substantive way be derived from the Latin text. Thus, the Lambert prologue is no assured guide for determining what should be ascribed to the clerk of Châteaudun. On the other hand, it accurately reflects *ABL's* archetypal version of Branch III.

The Alexandre de Paris text of the Lambert prologue, which he borrowed from his B* model, while retaining three additional B* lines (vv. 1, 4, 10), omits the reference to the siege of Babylon (see Appendix I).

Both Edward C. Armstrong (Volume II, pp. ix–x) and Paul Meyer (AlGr II, p. 223) have expressed the belief that Lambert's poem carried the story as far as Alexander's death. Whether any part of Branch IV goes back to Lambert cannot be decided one way or the other, in the absence of an *ABL* (pre-AdeP) version of that Branch.

Stanzas 2–3. Aristotle's advice to Alexander (Lambert le Tort)

In his advice to his pupil, Aristotle stresses two points: the time is ripe for attacking Darius, whose misplaced trust in his low-born favorites has created disaffection among his subjects; Alexander should avoid the Persian monarch's mistake, but instead honor and reward his knights.

Stanza 2 starts very much *in medias res,* even when one considers that the prologue has somewhat set the stage for the ensuing narrative (vv. 16–18).

> Qant repaire Alixandres du deduit des faucons
> O son maistre Aristote et o ses compaignons,
> Il li a commencié un livre de sarmons.

Should any special significance be attached to Alexander's returning from hawking beyond the poet's desire to indicate the time at which Aristotle launches forth into his lecture? Could it possibly mean that

Alexander's preceptor is rebuking him for following peaceful pursuits when he should be settling a long-standing score with Darius? (Bird-hunting, blood-letting, dallying with women are symbols in the RAlix of the easy-going, unwarlike, not to be over-indulged-in existence; see Branch I, vv. 510–513, 2185–86, II, vv. 2643–48, III, vv. 2311–12, 5367–68.)

Two other items of general interest are brought in just as casually. In his rejoinder to his tutor's admonitions, Alexander states that military operations against Darius have already begun and that he is assisted by twelve lieutenants handpicked by Aristotle (vv. 44–45, 78–79):

> Por aler desor lui sont ja li Grieu semons,
> Sor l'eaue de Gangis tendent lor pavellons
> . . . . . .
> Li douze compaignon que vos m'avés eslis
> Ont ja tendu mon tref sor l'eaue de Gangis.

According to the *Epistola* Darius was defeated on the banks of the Ganges (p. 92, lines 3–4: rege Persarum Dario apud Gangem superato). The mention of the Ganges, a distinctly un-Persian river, in stanzas 2 and 3, is proof that their author was drawing material from the *Epistola.* And one must remember that the *Epistola* is addressed to Aristotle, who is termed *carissime preceptor* by Alexander, the supposed writer of the letter, and that the table of contents part of the Lambert prologue ends with *Ainsi com Aristotes l'entroduist et aprist* (v. 12). Despite their abruptness, it seems legitimate to assume that stanzas 2–3 go back to Lambert le Tort and that they constitute the beginning of his narrative.

Yet, to later revisers and redactors, Alexander's hawking, the mention of the twelve companions, the pitching of the young king's tent on the banks of the Ganges, all so swiftly disposed of by Lambert, appeared in need of explanation and elaboration. So, they stated that Alexander left for the hunt before returning from it, related the exact circumstances in which the twelve peers of Greece had been created, and described at length Alexander's tent.

Stanzas 4–7. Transitional material (post-*ABL*)

The suddenness with which Lambert's AOr followed the decasyllabic *Alexander* in the *ABL* version led the B* redactor to make a number of readjustments:

(a) he inserted two stanzas between the end of the ADéca and the Lambert prologue, in which he recounted under what circumstances the twelve peers were chosen (*B* 77–78);

(b) between the Lambert prologue and Aristotle's advice, B* introduced seven stanzas, in which we are told that Darius declares war on Philip. When apprised of this by his father, Alexander promises to decapitate the Persian monarch with one blow of his trusty sword (*B* 80–86);

(c) between Aristotle's advice and the defeat of Darius, B* interpolated a series of stanzas (*B* 89, 190, 187–189, 191–206) describing Alexander's tent and narrating Darius' vain attempt to frighten the young prince with a threatening message. (The relocation of *B* 190 and the intercala-

tion of the *Fuerre de Gadres* — *B* 90–186 — belong to the later Bx avatar of the *B* tradition. For more details, see Volume III, pp. 12–19.)

Alexandre de Paris rewrote *B* 85 as III 4, retained *B* 86 as III 5, and composed III 6–7. The latter two stanzas state that Alexander invades and lays waste Darius' kingdom. Furious, Darius threatens to have his enemy swing from the gallows.

Various post-AdeP redactors have inserted additional bridge stanzas:
1.1, found in *JIK, Ne*
5.1–2, found in *JIKL, CENQ, B* (*B* 89, 190)
5.3, found in *JIKL, N, B* (*B* 187)
5.4, found in *CENQ*
5.5, found in *MRPQY, CENA* (*A* 82)

Stanzas 8–17. Darius' defeat and death (Lambert le Tort)

The striking feature in Lambert's account of Darius' downfall is the fact that no battle occurs between him and Alexander. Summoned by the Persian king, his vassals refuse to fight for a monarch who has oppressed them at the behest of his lowborn favorites and disband, leaving Darius to fall under the blows of two upstarts, who act in the misguided belief that the murder of their master will be pleasing to Alexander.

Since Lambert will later — in accepted medieval fashion — describe two encounters between Greeks and Indians as a succession of jousts between leaders of the opposing armies, he cannot be suspected of shying away from scenes of carnage. It is rather that he has elected to illustrate in dramatic manner how dangerous it is for a ruler to surround himself with men of ignoble birth. In time of need he remains alone, without a friend, abandoned alike by his craven favorites and the knights he has failed to befriend and reward. Aristotle had correctly diagnosed the sorry state of affairs which obtains in Persia. Disaffection is rife there, Alexander has been told by his preceptor, and lo and behold, without even a fight, Darius' rule comes to an end.

The disaffection theme and its concomitant, the danger of elevating the lowborn to positions of eminence, forge a strong link between stanzas 2–3 and 8–17. Noteworthy also are Darius' dying words, in which he warns Alexander to be on his guard against his own serfs (vv. 280, 288–289):

> Ne creés vos cuivers ne ne vos i fïés
> . . . . . .
> En traïson m'ont mort, Dieus lor en rende grés!
> Si feront vous li vostre, se vous ne vous gardés.

Darius' warning echoes that of Aristotle (vv. 52–53, 68–70):

> Ja cuivers losengiers ne soit par vos oïs.
> Se tu ne crois tes sers, ja ne seras honis;
> . . . . . .
> Assés voit on de ciaus qu'ont lor segnors traïs,
> Ques ont empoisounés ou as coutiaus murdris;
> Ton conseil ne lor di ne en aus ne t'afis.

Later on, in the poem, Antipater and Divinuspater, the two conspirators who are plotting Alexander's death, are introduced in the *ABL* version as *li dui serf* (AdeP, v. 4398: *li cuivert*). In the same version (v. 4377.2, a line dropped by AdeP) the two traitors speak out their evil minds in terms foreseen by Aristotle:

> De venin l'ocions o mortrons am coltel.

It would seem that Lambert looked upon the theme of the treacherous serfs as one that would give unity and direction to his narrative. The AOr presents as one of its first scenes the murder of Darius, guilty of having admitted to his court the sons of servants and churls. Although twice warned, once by Aristotle, the other time by the unfortunate Darius, Alexander, a far better king than his Persian opponent, is likewise destined to die a violent death at the hands of two serfs he has made the grievous mistake of advancing in the world. Ever closer will he come, as the narrative progresses, to the fatal day when he will absorb the contents of the baneful cup prepared for him by those two arch traitors, Antipater and Divinuspater.

Stanzas 18–29. The bathysphere descent (AdeP)

Alexander, having conquered Persia, crosses a desert, then tells his companions that he intends to explore the hidden recesses of the sea (what sea?). Workmen construct a glass bell. It is lowered by means of a chain. The King discovers that fish behave very much like men, since the big ones feed on the small fry. Delighted with his discovery, Alexander has himself hoisted to the surface again.

Stanzas 30–47. Alexander defeats Porus (Lambert le Tort)

"Mense Maio rege Persarum Dario apud Gangem amnem superato acceptaque in dicionem omni ejus regione ordinarios praeparatoresque nostros praeposuimus orientis provinciis . . . Mense Julio deficiente in Indiam Phasiacen pervenimus, ubi mira celeritate Poro rege devicto . . . aequum visum est describere de inumerabili exercitu ejus, in quo fuere praeter peditum copias quattuordecim milia equitum, octingentae quadrigae, omnes falcatae, captis quadringentis elephantis, qui superpositas cum armatis jaculatoribus turres gestaverant." Thus does the *Epistola* rapidly dispose of Alexander's first encounter with Porus (ed. Kuebler, p. 192, 3–6, 9–10, 12–17).

Lambert devotes most of stanza 30 to a fairly faithful rendering of the Latin text:

> Ce fu el mois de may qu'il se sont combatu,
> Que li rois Alixandres ot Dayre en champ vaincu
> Et ot en son demaine le regne retenu,
> Les prevos ordenés, tels com ses plaisirs fu,
> Qui par tout Orïent li cuellent le treü.
> Set jors ont sejorné, a l'uisme sont meü,
> Si com issoit jugnés en Ynde sont venu,
> Porrus en estoit rois, uns hom de grant vertu.

The only *Epistola* items omitted here are a mention of the river Ganges, which Lambert has already several times featured (*sor l'eaue de Gangis,* vv. 45, 79, 182, 353) and the fact that Persia was the country governed by Darius, a fact made clear in the second (really the first) line of the prologue: De Dayre le Persant qu'Alixandres conquist.

In stanza 31 it is stated that Porus entrusts his only daughter to a neighbor and friend, Queen Candace, who marries the girl off to her younger son. The author is looking ahead to the Candace episode, in which the Queen's son will claim that Alexander has dispossessed him of his rightful inheritance, the kingdom once held by his father-in-law, Porus (stanzas 268–269).

Lambert considerably amplifies his Latin model's curt statement that Porus was put to flight without much ado, by composing a string of jousts in which Emenidus slays Oliferne, Filote unhorses Sichem, Job and Assael exchange blows with Porus, Dan Clin overcomes Moab the African, etc. How many encounters narrated in stanzas 38–47 should be ascribed to Lambert cannot be determined. For several stanzas the text is far from assured. Thus 41 and 43, both rhyming in *-ant,* echo each other; it is very doubtful whether both were written by the same author. The Astarot de Nubie stanzas (44–47) also pose a problem. Astarot is severely wounded in his encounter with Dan Clin and Tholomé, yet he reappears in the second Porus battle as if nothing had happened to him (101–104). Here again it would seem that we are dealing with stanzas which are mutually exclusive.

Stanzas 48–51. Porus' palace (Lambert le Tort)

Details emphasizing the Oriental wealth and splendor of the palace are borrowed from the *Epistola* (192, 17–193, 17). Lambert, in order to make his description less static, imagines that Alexander moves from room to room, giving voice to his astonishment and admiration. The passage on the curative properties of balm (vv. 907–913) is probably a post-Lambert addition.

Stanzas 52–86. The Indian desert (Lambert le Tort)

In his hot pursuit of Porus, Alexander chooses the shortest route. He and his army soon find themselves in a barren land where they suffer cruelly from thirst. When they finally reach a spring, they are attacked by wild beasts and deadly snakes. Stanzas 54–63, 73–81, 83, and 86, except for occasional amplification and some rearrangement of material, are firmly rooted in the *Epistola.* They are presumably the work of Lambert le Tort.

Stanzas 64–72 differ from what precedes and what follows in being only very loosely tied to Lambert's Latin model. Apparently, they were spun out from what was originally a much shorter French text and should therefore be considered post-Lambertian. As a rule, Lambert adheres fairly closely to the *Epistola,* yet stanzas 64–71 involve only two sentences of the Latin text (198, 13–19). As for stanza 72, it seems to have been removed from its original location—see note to 72. Another

suspicious feature is the fact that the *ABL* version states that the Greeks stray from the right path (vv. 1184–85, 1290–91), when no such statement can be found in the *Epistola.*

To his predecessors' work AdeP has added stanzas 82 and 84–85.

Stanzas 87–97. Alexander visits Porus (Lambert le Tort)

During a truce Alexander, having disguised himself as a common soldier, enters Porus' camp under the pretense of buying meat and wine. Greatly amused at his not being recognized, Alexander tells Porus that the Greek king is an old man who finds it impossible to keep warm and who even then is nestling close to a lighted fire.

Once again, Lambert follows his Latin source fairly closely and with only minor embellishments: Alexander rides to Porus' camp on a mare, he impersonates one of his chamberlains, he is given a cask of wine by Porus. Alexandre de Paris has added several passages, one of which is a sixty-line stanza (96), evidently with the determined intention of broadening the humor and horseplay of the episode: e.g. the mare mounted by Alexander refuses to advance, his companions fight over the gifts he has brought back.

In his *Roman de toute chevalerie,* Thomas of Kent like Lambert le Tort has borrowed from the *Epistola* Alexander's incognito visit to Porus, and it would seem with the addition of certain details taken from the AOr. See Alfred Foulet, "La date du *Roman de toute chevalerie,*" *Mélanges Lejeune,* II, pp. 1205–1210.

Stanzas 98–123. The second Porus battle (Lambert le Tort)

The second battle between Alexander and Porus is dismissed with one sentence in the *Epistola:* "Mox contuli cum Indis manum superatisque his, uti volebam, erepta armis Poro regna restitui" (204, 1–2). When one compares the RAlix account with that of the first battle (stanzas 30–47), it becomes evident that the two episodes have influenced each other. The subject of stanza 118 is related to that of stanza 40, and that of stanzas 101–104 to that of stanzas 44–47, to mention only the more obvious similarities. One has the impression that Lambert's text of the second battle has been considerably revised and lengthened.

Stanzas 124–128. Gog and Magog (Lambert-2)

When Porus surrenders, Gog and Magog flee into a narrow and precipitous valley. Because of their wicked deeds, Alexander causes a wall to be built which will hold them imprisoned till the coming of Antichrist.

Although this episode is listed in the prologue (stanza 1), it can hardly be ascribed to Lambert le Tort. Contextually, it does not fit readily into the narrative: at the end of stanza 123 Alexander, after expressing his desire to see the pillars of Hercules, has asked Porus to provide the needed guides, yet suddenly in stanza 124 he is discovered pursuing Gog and Magog. Moreover, neither the *Epistola* nor the *Epitome* make any

mention of those evil people. Finally, *estopeit* at the end of v. 2185 in an *-eit* stanza (127) seems contrary to Lambert's rhyming habits: from him we would expect *estopot* in an *-ot* stanza.

Stanzas 129–130. The treasures of Porus (Lambert le Tort)

These two stanzas link up with Alexander's request, at the end of stanza 123, that Porus lead him to the (Eastern) pillars of Hercules. When Porus replies that first he wants to show him his riches, the Greek king declares that greed and avarice have no appeal for him.

The French poet has departed from his Latin source, which makes no mention of Alexander's haughty refusal to see Porus' hoard (*Epistola* 204, 2–6: Qui, ut ei superato honor datus est, mihi thesauros suos manifestavit, quos esse ignorabam, ex quibus me et comites meos et universum exercitum ditavit factusque est amicus ex hoste Macedonibus).

Stanzas 131–136. Alexander assails avaricious kings (Lambert-2)

In stanza 131 Porus confesses his mistake. He had persuaded himself that Alexander was avaricious. At great length his conqueror explains that avarice in a king will never result in victory for him on the battlefield.

Although Alexander's words read like an amplification of Aristotle's warning in stanzas 2–3, it seems very doubtful that stanzas 131–136 could be by the same author, since 130 and 137 appear to have been contiguous originally, thus creating the definite impression that stanzas 131–136 have been interpolated between them.

Stanzas 137–147. The Eastern Pillars of Hercules (Lambert le Tort)

Alexander and Porus, who have now become friends, journey to the pillars erected by Hercules and Bacchus. Alexander at first wants to explore the unknown lands that lie beyond the pillars, but is eventually persuaded to turn back. The Greeks are attacked by wild elephants and have an encounter with the Liotifal (= Ichthyophagi).

The author of these eleven stanzas which paraphrase the *Epistola* (204, 6–207, 11) is in all probability Lambert le Tort.

Stanzas 148–163. The Perilous Valley (B*)

The Greeks, having entered a deep valley, are unable to leave it. They come upon an inscription stating that they will be freed only when one of them consents to be left behind. Alexander decides to remain in the valley and his men depart. Left alone, he discovers a huge stone under which a demon is imprisoned. In exchange for his freedom, the fiend reveals the existence of a path which will lead Alexander back to his men.

The Perilous Valley episode is not found in MS *A*, which is a fair indication that it should be judged a post-*ABL* interpolation. MS *B* presents it in a shorter form (*B* 347–356) and in a different textual

location. It seems likely that AdeP found the Perilous Valley in his B-type source (B*) and decided to relocate and lengthen it. The opening lines of stanza 148 (*B* 347) refer to the equinoctial storm described in stanzas 179–183 (*B* 335–339), stanzas which in *B* still precede the *B* version of the Perilous Valley; this should be considered sufficient proof that AdeP's location of the episode is not the original one.

The AdeP account contains several additions: vv. 2471–79 (stanza 148), stanza 154, vv. 2621–69 (stanza 155), stanzas 156–159, whose main purpose apparently is to eulogize Emenidus.

The Bx redactor introduced a variant version of the Perilous Valley (*B* 435–440).

Stanzas 164–166. The aquatic women (Lambert le Tort)

Out of the Ocean arise women of marvelous beauty, but the Greeks who seek their embraces are drawn down by them into a watery grave. Stanzas 164–166 represent an adaptation of a passage which occurs after the Prophetic Trees section in the *Epistola*. Lambert le Tort has relocated the aquatic women (*Epistola* 218, 8–9; 219, 6–16) between the Ichthyophagi (207, 2–9) and the Cynocephali (207, 9–11).

Stanzas 167–178. The three magic fountains (AdeP)

The Greeks enter a land which contains three magic fountains. The first restores lost youth, the second confers immortality, the third brings the dead back to life. The fountains are discovered in inverse order: resurrection in stanzas 172–174, immortality in 175–178, and youth, much later, in 201–206.

Stanzas 167–178 represent an AdeP addition to the RAlix. They are absent from *AB*, while the *L* text concords with that of *IJK*. They apparently postdate stanzas 201–206, which had entered the RAlix at the B* stage.

Stanzas 179–183. Equinoctial storms (Lambert le Tort)

After an encounter with the savage Cynocephali, the Greeks are buffeted in quick succession by cyclonic winds, a snow storm, and torrential rains.

Encounter and storms are found in the *Epistola* (207, 14–208, 26). So there is no reason to deny stanzas 179–183 to Lambert, save vv. 3136–49 (in 181), which are obviously interpolated.

Stanza 184. The two old men (Lambert-2)

Two old men offer to guide the Greeks through the "desers de Rimost." Such is the *AL* version, which doubtless reflects the *ABL* archetype. B* expanded v. 3202 (Es deserz vos menrons, ja mal en doterez) into three lines (*B* 6240–42 Nos vos menrons a les arbres que vos tant desirez, Que vos diront lo jor de la mort qu'atendez. Bien savons les desers, per tot somes alez). AdeP kept *B* 6240–41, but dropped *B* 6242.

The *AL* version of stanza 184 is less of a duplication of stanza 207 than what is found in the *B* and AdeP versions of 184. Originally 184 must have served as an introduction to the episode of the flower maidens (187–200), in which two old men help the Greeks cross a bridge defended by two automatons and reveal to Alexander the strange life cycle of the maidens.

In AdeP old men appear as guides on three separate occasions:
(1) in stanza 167, four old men who tell Alexander about three magic fountains (episode introduced by AdeP);
(2) in stanza 184, two old men who will lead the King to the forest of the flower maidens (an episode inserted by Lambert-2) and then to the fountain of youth (stanzas 201–206, a B* addition). It should be noted that in 206 the two old men of 184 cease to be so by bathing in the waters of the fountain!
(3) in stanza 207, two old men who promise to guide Alexander to the oracular trees. The 207 old men owe their existence to Lambert le Tort and to the *Epistola* (209, 14–15).

Stanzas 185–186. The cave of the gods (Lambert le Tort)

The Greeks decide to explore a cave consecrated to Hercules and Bacchus. Those who venture inside are later ejected lifeless from its depths. This dramatic incident is found in the *Epistola* (208, 2–4, 23–24; 209, 1–5).

Stanzas 187–200. The flower-maidens (Lambert-2)

The presence of this episode in MS *A* proves that it was part of the *ABL* version, but its absence from both the Lambert prologue (stanza 1) and the *Epistola* prevents one from ascribing it to Lambert le Tort. In addition, the *-ant* : *-ent* rhymes of stanzas 192 and 195 do not conform to Lambert's usage.

Stanzas 201–206. The Fountain of Youth (B*)

Alexander goes to see a fountain which rejuvenates those past their prime who bathe in its waters.

This episode, absent from *A* but present in *B*, and for which *L* follows the *IJK* text, must have entered the RAlix at the B* stage. AdeP 201–206 correspond to *B* 369, 372–375, 376 (vv. 6359–76, 6381–82).

The present *B* sequence, in which *B* 369 is followed by AdeP 184 and 210 (and in which *B* 376 represents an amalgamation of AdeP 206 with 211), is due to the Bx redactor.

Stanzas 207–216. The oracular trees (Lambert le Tort)

Alexander learns from the trees of the Sun and the Moon that he will die of poison, in Babylon, within a year and eight months.

Stanzas 207–216 should be ascribed to Lambert le Tort. They are solidly grounded in the *Epistola* (209, 12–217, 22) and are foreshadowed in the prologue (v. 11 Et de la vois des arbres qui de sa mort li dist).

In its final section (217, 1–221, 2) the *Epistola* recounts in detail Alexander's return to *India Phasiace* where he is to rejoin Porus. Many of the incidents narrated therein are similar to those which precede the King's visit to the oracular trees. With a single exception (see stanzas 164–166, the aquatic women) Lambert has omitted them, needing only two lines to bring Alexander back to Porus' camp (vv. 3878–79 Meüs est Alixandres, en Ynde s'en retorne La ou Porus l'atent et toute l'ost sejorne).

Stanzas 217–233, 239–240. The slaying of Porus (Lambert le Tort)

With this episode Lambert switches back to the *Epitome,* which contains the account of Porus' death (not to be found in the *Epistola*). The French poet imagines that the Indian king, after scanning the gloomy countenances of Alexander and his men, decides that the oracle rendered him by the trees of the Sun and the Moon must have been very unfavorable and that conversely the moment has come for Porus to recover his independence. He breaks with Alexander, who offers to meet him in single combat. A first encounter is indecisive, but in a second Porus is mortally wounded by a spear-thrust through the groin.

According to MSS *AB,* which in stanza 233 represent the *ABL* version, Lambert had retained the *Epitome*'s *inguina gladio transfudit* (see *A,* vv. 3341–52, and *B,* vv. 6810–29).

Stanzas 234–238. A revised version of stanza 233 (AdeP)

In the AdeP manuscripts — and in *L* which here follows the *IJK* group — the ending of stanza 233 has been altered to keep Porus alive. Stanzas 234–238 (absent from *AB*) contain a revised account of Porus' death: in true epic fashion Alexander cleaves Porus in two, his saddle and his steed likewise.

It should be noted that Alexander's placating speech to the Indians, in stanzas 235–236, indicates consultation of the *Epitome* (III, 4). It is possible that this revised version of Porus' death belonged to the same rival *Roman d'Alexandre* as stanzas 286–289, 345–457.

Stanzas 241–244. Antipater and Divinuspater's conspiracy (Lambert)

Alexander summons Antipater and Divinuspater to join him in Babylon. Angry at the idea of a long and tiring journey, they plan to poison their king.

Lambert le Tort has attempted to reconcile his two Latin sources, the *Epistola* and the *Epitome.* The first states that Alexander will be poisoned by someone he in no way suspects, the latter that his mother Olympias has warned him against Antipater and Divinuspater. So, the French poet has the oracular trees speak of more than one plotter (see note to v. 3839) but makes no mention of Olympias' warning.

Paul Meyer deems that Lambert has not sufficiently motivated the two poisoners' hatred of Alexander (AlGr II, p. 188); yet several times before in the AOr men of low birth have been presented as utterly untrustworthy: that they should plot against their master for a none too valid reason is exactly what one should expect from their base nature.

Stanza 245. A transitional stanza (AdeP)

Alexander spends some time in a city he had built and fortified. After turning it over to Aristé, he departs for Babylon.

The last line (4428) of stanza 245 echoes the last line of 244. The city built by Alexander is evidently *Alixandre la Porri,* mentioned in 239. Stanza 245 fills no definite need. Whether AdeP composed it or not remains uncertain, but it was he, presumably, who inserted it into the RAlix.

Stanzas 246–271. Alexander and Queen Candace (Lambert le Tort)

Masquerading as Antigonus, Alexander besieges and storms the city of Palatine, where Queen Candace's daughter-in-law is being forcibly detained, and restores her to her husband, Candeolus. *Antigonus* and Candeolus journey to Candace's court, where Alexander, whose true identity has been recognized, is threatened by Candace's younger son, who is married to Porus' daughter (see note to stanza 31). Candace manages to protect Alexander and send him back safely to his army.

This involved and complicated episode is based on the *Epitome* (III 18–23), with what seem to be sporadic borrowings from the *Historia de Preliis*. It is alluded to in the Lambert prologue, but its lengthy and rambling narrative suggests that Lambert le Tort's original account may have been considerably remodeled.

Stanzas 272–273, 283–285. Alexander advances on Babylon (Lambert-2)

These five stanzas are presumably by the same author as that of the first battle of Babylon (290–341, 343–344). Although they are linked to two themes defined by Lambert le Tort — Alexander's firm intention of reaching Babylon and his wish to reward each one of the twelve peers with a kingdom (see stanzas 212–216, 227, 230, 241) — it would seem that they, as well as Babylon I, are due not to Lambert, but to his reviser and continuator (Lambert-2). The main reason for such an attribution is that up to this point the *ABL* version has, with only occasional amplification, hewn fairly close to the *Epistola* or to the *Epitome,* whereas stanzas 272–273, 283–285, 290–341, and 343–344 — in all fifty-nine stanzas — receive no backing from either Latin text beyond a few words in the *Epitome*.

Stanzas 274–282. Alexander's griffin-flight (AdeP)

Inside a wooden box, to which several griffins are hitched, Alexander ascends high into the heavens. He is forced back to earth by the sun's unbearable heat.

This episode, which the *ABL* version lacks, was introduced into the RAlix by AdeP. In structure and style it resembles Alexander's bathysphere descent (stanzas 18–19) and was very probably composed by the same author.

Stanzas 290–344. First Battle of Babylon (Lambert-2)

Alexander refuses to reach an understanding with Emir Nabugor of Babylon, and the siege of the city begins. The Babylonians sally forth and attack the Greek camp, but they are repulsed. Later they surprise a corps of foragers and cut them to pieces. The King, upon being informed of the plight of his men, rushes to the rescue, puts the enemy to flight, follows in hot pursuit, and *enters Babylon before its gates can be closed in his face. Nabugor is slain, the city taken by storm.*

The above summary corresponds to the *ABL* version (see Appendix II). When AdeP amalgamated the two battles of Babylon, he modified the text of stanza 341: the Greeks are now unable to penetrate into the city, and Nabugor remains alive to fight the Second Battle of Babylon (stanzas 345–424).

Alexandre de Paris transferred some of the wording of stanzas III 340–341 to his own account of the capture of Gaza (Branch II, stanzas 107–108). See Volume IV, p. 87. Compare:

II, v. 2395 A la fuie se metent chevalier et paon

III, v. 5925 A la fuie s'est mis, car li chans est vaincus

II, v. 2396 Et li Grieu les enchaucent a coite d'esperon

III, v. 5928 Et li Grieu les enchaucent as chevaus qu'il ont frois

II, v. 2402 Ensamble o ciaus de Gadres se sont li Grigois mis

III, *ABL* Ot cels de Babiloine se metent li Greceis

II, vv. 2404–05 . . . et pris le duc Betys. Ains quel tiegne Alixandres l'ont li Grigois ocis

III, *B*(*L*) L'amiral ont ocis antres Macedoneis.

Although the First Battle of Babylon is featured in the *ABL* prologue (v. 4 E de la fort citté Babiloine qu'asist), one can hardly ascribe it to Lambert le Tort. The poet's secondary source, the *Epitome,* merely states (III, 27): Ac demum Babylonem adire contendit. Qua in potestatem suam redacta, aliquantisper ibi commoratus est. If stanzas 272–273, 283–285 are considered to be part of the First Battle — as they probably should be — we have no less than some sixty stanzas corresponding to hardly more than a dozen words of the *Epitome*. This seems to be out of all proportion to Lambert's treatment of battle episodes (First Porus battle = 14 stanzas, Second Porus battle = 26 stanzas). In addition, the First Battle of Babylon is very loosely put together: two of the encounters between Greeks and Babylonians take place without Alexander's being present. In the second case, the *Fuerre du Val Daniel* bears a very obvious resemblance to Eustache's *Fuerre de Gadres*. Such an evident imitation of a work composed by a previous French author is not consonant with Lambert's claim, in his prologue, that he is reproducing Alexander's personal account of the King's Oriental campaign.

Stanza 344 marks the end of the *ABL* version. Scribe A-1 follows up 344 with the *Mort Alixandre,* Scribe A-2 moves on to the episode of the Amazons (stanzas 425–450), MS *B* jumps to Branch IV, and MS *L* switches over to a manuscript very similar to AdeP's MS *I*.

Stanzas 286–289, 345–424. The Second Battle of Babylon (AdeP)

Originally, the Second Battle was not meant to serve as a sequel to the First Battle, since it pays no attention to the events recounted in stanzas 290–344. Although the Emir of Babylon had twice sent messengers to Alexander and twice fought the Greeks, all this seems never to have occurred by the time the reader reaches stanza 352. The Emir again holds counsel, again sends messengers to Alexander, and fights all over again. Less glaring, but equally significant is the fact that at the beginning of the Second Battle, Tholomé enjoys perfect health, after being grievously wounded during the foray in the Val Daniel, and that Falés of Egypt is at large, though he had been taken prisoner in the course of the First Battle (see stanzas 304, 334, 344).

Structurally, the Second Battle may be divided into two parts: a series of introductory stanzas (286–289 and 345–351) which describe in desultory fashion Alexander's advance toward Babylon, and the episode proper (352–424). Both parts are absent from *A* and *B*, while *L*, which likewise lacks the first part, follows *IJK* (with a special link to *I*) in their abbreviated version of 352–424.

In contradistinction to the rest of Branch III (only five proverbs), the author of Babylon-II evinces a marked fondness for sententiousness: see notes to vv. 5170–72, 5173, 6000–01, 6003, 6004, 6069–70, 6391, 6487, 6714, 7023.

That Alexandre de Paris cannot have written the Second Battle of Babylon has been demonstrated by Marion E. Porter in his ((unpublished) 1937 Princeton dissertation: "The Second Battle of Babylon in the *Roman d'Alexandre:* Internal Evidence as to its Authorship."

Stanzas 425–450. The Amazons (AdeP)

Having overcome the Emir of Babylon and taken possession of his city, Alexander prepares for his coronation as King of the World. On being told about a people who do not recognize him as their sovereign, the warlike Amazons, he sets out to conquer them, but their queen, frightened by a dream, accepts his overlordship.

Structurally, the episode of the Amazons is anticlimactic. Since the oracular trees have prophesied that Alexander will die of poison in Babylon, we expect to be told about the manner of his death, once he has reached that city. Yet there is a sentimental justification for this departure from the logical progress of a strictly linear narrative: the episode of the Amazons delays the inevitable moment of the hero's end!

It should be noted that the Amazons is but the first of a series of episodes or poems inserted between the capture of Babylon and the fatal poisoning of Alexander, the others being the *Prise de Defur,* the *Voyage au Paradis Terrestre,* the *Voeux du Paon,* the *Restor du Paon,* and the *Parfait du Paon* (not to mention the prose *Perceforest*).

Stanzas 451–457. Second Plot of Antipater and Divinuspater (AdeP)

The Second Plot reads like a substitute for the First Plot (stanzas 241–244), from which it borrows the idea of a discussion between the two traitors and even some of the words they use. It is true that reference is made in lines 7745–47 to a previous occasion when Alexander had summoned Antipater and Divinuspater, but the reference has the appearance of a later insertion by the person — presumably Alexandre de Paris — who introduced Plot 2 into the *Roman d'Alexandre.*

Despite the insertion of vv. 7745–47, the Second Plot remains a poorly integrated episode. The trees of the Sun and the Moon had told Alexander that he would be poisoned by men he in no way suspected; yet, according to the Second Plot, Olympias warns her son to beware of Antipater and Divinuspater. Also, the poison takes effect immediately in Branch IV, while the author of the Second Plot states that for nine days Alexander will not be visibly stricken.

4. Manuscripts containing Branch III

The following manuscripts of the *Roman d'Alexandre* contain Branch III, in its entirety or in part:

A (Paris, Arsenal, 3472). Stanzas 1–3, 5.5 (*A* 82), 6–17, 30–69, 69.1–3 (*A* 135–137), 70–81, 83, 86–95, 97–104, 106–110, 112–147, 164–166, 179, 181–192, 194–200, 207–233, 239–244, 246–260, 262–273, 283–285, 290–341, 341.1–6 (*A* 359–364), 342–344, 425–435, 435.1 (*A* 379), 436–457 (in the following order: 1–3, 8, 5.5, 6–17, 30–69, 69.1–3, 70–75, 77, 76, 78–81, 83, 86–95, 97–100, 101 + 106, 102–104, 107–108, 118–119, 114–116, 109–110, 117, 112–113, 120–147, 164–166, 179, 181–191, 194–198, 192, 199–200, 207–233, 239–244, 246–260, 262–273, 283–285, 290–341, 343–344, ... 341, 341.1–6, 342–344, 425–435, 435.1, 436–457). A lacuna extends from v. 5247 (st. 292) through v. 5309 (st. 295). For a description of MS *A* see Volume I, pp. 344–388, left-hand pages, and Volume II, pp. xi–xvi. Text of Branch III published in Volume I, pp. 42–226, 234–276, left-hand pages.

B (Venice, Museo Civico Correr, VI 665). Stanzas 1, 1.2–7 (*B* 80–85), 2–3, 5, 5.1–3 (*B* 89, 190, 187), 8–17, 30–81, 83, 86–95, 97–100, 100.1 (*B* 284), 101–105, 105.1 (*B* 291), 106–153, 155, 160–166, 179–233, 239–244, 246–273, 283–284, 284.1–19 (*B* 435–453), 285, 290–341, 343–344 (in the following order: 1, 1.2–7, 5, 2–3, 5.1, ... 5.3, ... 5.2, ... 8–17, 30–81, 83, 86–95, 97–100, 100.1, 101 + 106, 102–104, 106, 105, 105.1, 107–110, 111 + 117, 112–116, 118–123, 129–130, 133–134, 124–128, 131–132, 135–147, 164–166, 179–183, 185–186, 207–209, 187–188, 148–153, 155, 160, 161 + 162, 163, 189–191, 194–198, 192–193, 199–201, 184, 210, 202–205, 206 + 211, 212–233, 239–244, 246–273, 283–284, 284.1–19, 285, 290–341, 343–344). For a description of MS *B* see Volume I, pp. xi–xiv. Text of Branch III published in Volume I, pp. 45–55, 155–157, 167–411, right-hand pages.

C (Paris, BNF 15095). Stanzas 2–5, 5.1–2, 5.4–5, 6–38, 38.1, 39–47, 47.1–2, 48–69, 69.1–3, 70–116, 118–158, 160–201, 201.1, 202–348, 350–457 (in the following order: 2–5, 5.1–2, 5.4–5, 6–14, 15 + 16, 17–38, 38.1, 39–47, 47.1–2, 48–69, 69.1–3, 70–75, 78, 76–77, 79–116, 118–154, 155 [vv. 2621–69], 156–158, 155 [vv. 2670–2704], 160–201, 201.1, 202–348, 350–369, 370 + 374, 375–380, 370–374, 380–457).

D (Paris, BNF 15094). Stanzas 2–76, 78–117, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–230, 233–238, 240–457 (in that order).

E (Paris, BNF 787). Stanzas 2–5, 5.1–2, 5.4–5, 6–38, 38.1, 39–47, 47.1–2, 48–69, 69.1–3, 70–116, 118–158, 160–201, 201.1, 202–258, 260–457 (in the following order: 2–5, 5.1–2, 5.4–5, 6–38, 38.1, 39–47, 47.1–2, 48–69, 69.1–3, 70–75, 78, 76–77, 79–116, 118–154, 155 [vv. 2621–69], 156–158, 155 [vv. 2670–2704], 160–201, 201.1, 202–258, 260–457).

F (Parma, Biblioteca Palatina, 1206). Stanzas 2–27, 29–51, 53, 55–76, 78–116, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–230, 233–399, 401–457 (in that order).

G (Paris, BNF 25517). Stanzas 2–76, 78–117, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–230, 233–450, 451 (vv. 7708–16.1), . . . 451–457 (in that order). Base of text published in Volume II, pp. 143–320.

H (Paris, BNF 786). Stanzas 2–69, 69.1–3, 70–116, 118–158, 160–440, 442, 444, 446–457 (in the following order: 2–69, 69.1–3, 70–75, 78, 76–77, 79–116, 118–158, 160–440, 442, 444, 446–450, . . . 451–457). Text published by Michelant, pp. 249–458, 500–505.

I (Paris, BNF, 375). Stanzas 1, 1.1, 2–5, 5.1–3, 6–38, 38.1, 39–47, 47.1–2, 48–69, 69.1–3, 70–75, 77–80, 82–116, 118–192, 194–201, 201.1, 202–206, 210–238, 240–254, 256–284, 288–293, 299–316, 318–329, 331–350, 352–353, 368–371, 374–378, 380–381, 383–386, 391–404, 406–437, 439–457 (in the following order: 1, 1.1, 2–5, 5.1–3, 6–38, 38.1, 39–47, 47.1–2, 48–69, 69.1–3, 70–75, 78, 77, 79–80, 82–116, 118–155, 159, 156–158, 160–192, 194–201, 201.1, 202–206, 210–238, 240–254, 256–284, 288–293, 299–315, 345–350, 318–329, 331–335, 316, 336–344, 352–353, 368–371, 374–378, 380–381, 383–386, 391–404, 406–437, 439–450, . . . 451–457). Most of the variant readings given by Michelant come from *I*.

J (Paris, BNF 24366). Same stanzas and same stanza order as *I*, except that it does not omit 76.

K (Paris, BNF 792). Same stanzas and same stanza order as *J*, except that it omits 272–273.

L (Paris, BNF 789). Stanzas 1–5, 5.1–3 (*L* 403–405), 6–16, 16.1–4 (*L* 417–420), 30–33, 33.1–2 (*L* 425–426), 34–38, 41–47, 47.2 (*L* 439), 48–69, 69.1–3 (*L* 462–464), 70–81, 83, 86–95, 97–100, 100.1 (*L* 492), 101–116, 118–201, 201.1 (*L* 593), 202–238, 240–254, 256–273, 283–285, 290–300, 300, 301–341, 343–344, 352–353, 368–371, 374–378, 380–381, 383–386, 391–404, 406–437, 439–450 (in the following order: 1–5, 5.1–3, 6–16, 16.1–4, 30–33, 33.1–2, 34–38, 41–47, 47.2, 48–69, 69.1–3, 70–81, 83, 86–95, 97–100, 100.1, 101–116, 118–130, 133–134, 131–132, 135–147, 179, 183, 148–155, 159, 156–158, 160–178, 180–182, 185, 184, 186–192, 194–198, 193, 199–201, 201.1, 202–238, 240, 245, 241–244, 246–254, 256–273, 283–285, 290–300, 300, 301–341, 343–344, 352–353, 368–371, 374–378, 380–381, 383–386, 391–404, 406–437, 439–450). A stanza concordance for MS *L* will be found in Volume I, left-hand pages 414–448.

M (Paris, BNF 24365). Stanzas 1–3, 5.5, 6–38, 38.1, 39–76, 78–117, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–457 (in that order).

N (Paris, BNF 791). Stanzas 1, 1.1, 2–5, 5.1–5, 6–38, 38.1, 39–47, 47.1–2, 48–69, 69.1–3, 70–116, 118–158, 160–457 (in the following order: 1, 1.1, 2–5, 5.1–5, 6–38, 38.1, 39–47, 47.1–2, 48–69, 69.1–3, 70–75, 78, 76–77, 79–116, 118–158, 160–457).

O (Paris, BNF 1375). Of no intrinsic interest, merely a copy of *N*.

P (Oxford, Bodleian, Bodley 264). Stanzas 1–3, 5–5, 6–38, 38.1, 39–76, 78–117, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–457 (in that order). Reproduced in facsimile by M. R. James, Oxford University Press, 1933.

Q (Paris, BNF 790). Stanzas 2–5, 5.1–2, 5.4–5, 6–38, 38.1, 39–76, 78–117, 120–143, 143.1, 144–158, 160–191, 191.1–3, 192–204, 206–238, 240–457 (in the following order: 2–5, 5.1–2, 5.4–5, 6–38, 38.1, 39–76, 78–117, 120–143, 143.1, 144–154, 155 [vv. 2621–69], 156–158, 155 [vv. 2670–2704], 160–191, 191.1–3, 192–204, 206–238, 240–457).

R (Paris, BNF 368). Stanzas 1–3, 5.5, 6–38, 38.1, 39–76, 78–117, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–399 (in that order). Breaks off with v. 6803.

S (Paris, BNF 1590). Stanzas 64–76, 78–117, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–443 (in that order). Resumes with v. 1211, breaks off with v. 7554.

T (Paris, BNF 1635). Stanzas 2–58, 61–76, 78–116, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–230, 233–441 (in that order). Ends with v. 7508, the first hemistich of v. 7509 remaining as a signature.

Y (Vatican City, Reg. 1364). Stanzas 1–3, 5.5, 6–38, 38.1, 39–76, 78–117, 120–143, 143.1, 144–191, 191.1–3, 192–204, 206–457 (in that order). A lacuna extends from v. 6310 (st. 369) through v. 6380 (st. 374).

fragment *e* (?). Stanzas 1, 1.1, 2–3. This fragment can no longer be located. In *Revue des Sociétés savantes des départements,* 4e série, 10 (1869, 2e sem.), 477–478, and in *Romania,* 11 (1882), 320–322, Paul Meyer published 38 lines—out of 284—from *e*: vv. 2902–13, 3075, 3095–3100 of Branch II, and vv. 1–15, 15.1, and 78–80 of Branch III.

fragment *i* (Rouen, Archives de la Seine-Maritime). Stanzas 308–320 (vv. 5532–5696), . . . 392–404 (vv. 6697–6874). Published in *Romania,* 57 (1931), 222–232 by Ed.-R. Labande.

5. The *ABL* (pre-Alexandre de Paris) version

MSS *A, B, L* cannot be said to constitute a group or even a family, but, despite their many differences, they are descended from a common ancestor, a text older than Alexandre de Paris' *Roman d'Alexandre* (see Section 1). Whereas this archetypal text can be approximated for the *Alexandre décasyllabique* (see Volume III, pp. 61–100), it has proven impossible to achieve a similar reconstitution for the dodecasyllabic part of the *ABL* version, as foreseen in Volume II, p. xix.

The obstacle to any successful approximation of the dodecasyllabic part of the *ABL* version is threefold: the *B* scribe and his B-stem predecessors tend to expand their material, the A-1 scribe sins in opposite fashion, although making frequent use of a secondary model (an AdeP manuscript related to the C group), while *L*, given to innovation and amplification, is contaminated on an AdeP manuscript related to the J group.

Nevertheless, an analysis of stanzas inclusions and exclusions makes it fairly certain that the *ABL* archetype contained stanzas 1–3, 8–17, 30–81, 83, 86–95, 97–100, 100.1, 101–147, 164–166, 179–200, 207–233, 239–244,

246–273, 283–285, 290–341, 343–344. For these stanzas the Notes will at times disclose a text closer to the *ABL* archetype and hence to Lambert le Tort's *Alexandre en Orient* than that of Alexandre de Paris.

6. The AdeP manuscripts: the GM or α family

GM omit stanzas 77, 118–119, 205 and add stanzas 143.1, 191.1–3. The GM family divides into two groups, G and M.

The G group (MSS *GD* and *TF*) omits stanzas 1, 231–232 in addition to stanzas 77, 118–119, 205. Fragment *i* belongs to the G group.

The M group (MSS *MRSPQY*) omits stanzas 4–5 in addition to stanzas 77, 118–119, 205 and adds stanza 38.1 in addition to stanzas 143.1 and 191.1–3. The oldest offshoot from the M stem is *Y*, followed in turn by *E* (from st. 302 on), *M*, *Q*, *P*, and *RS*.

7. The AdeP manuscripts: the JC or β family

JC omit stanza 117 and add stanzas 47.1–2, 69.1–3. The JC family divides into two groups, J and C.

The J group (MSS *IJK*) omits stanzas 81, 193, 207–209, 239, 255, 285–287, 294–298, 317, 330, 351, 354–367, 372–373, 379, 382, 387–390, 405, 438 in addition to stanza 117. The J redaction is characterized not only by its omission of no fewer than 42 stanzas, but even more by its resolute attempt to merge the two battles of Babylon into a coherent narrative.

The C group (MSS *CE* and *HN*) omits stanza 159 in addition to stanza 117. The *CE* subgroup relocates the second half of stanza 155 between stanzas 158 and 160; it is further characterized by being contaminated on family GM in stanzas 99–101, 147–160, 275–284. The *HN* subgroup, while not relocating the second part of stanza 155 between stanzas 158 and 160, does set it off with a capital letter as if it were a separate stanza, see Michelant, p. 324, line 34. Fragment *e* is closely linked to MS *N*.

8. Individual vagaries of certain manuscripts

A. As explained in Volume II, pp. xi–xvi, MS *A* is a composite manuscript, the work of four different scribes. Stanzas 3, 8, 5.5, 6–8 are in the hand of Scribe 2; stanzas 9–344 in the hand of Scribe 1 (who follows up stanza 344 with the *Mort Alixandre*). Scribe 2 is responsible for the second part of Branch III, i. e. stanzas 341, 341.1–6, 342–344, 425–435, 435.1, 436–457. It should be noted that stanza 1 and the first three lines of stanza 2 are transcribed on a replacement folio by an Italian scribe, who, presumably, was copying a damaged passage written by Scribe 2, see Volume III, pp. 21–22.

E. MS *E* switches from group C to group M at stanza 302, v. 5434.

H. MS *H* switches from *TF*, a G subgroup, to group C at stanza 53, v. 991, where it joins MS *N* to form a C subgroup. For stanzas 451–457, while moving to the J group, it also becomes strongly individualistic.

K. MS *K* adheres closely to MS *B* in stanzas 267–271.

L. MS *L*'s *ABL* model ends with stanza 344. Thereafter *L* is closely linked to MS *I*, save that it omits stanzas 451–457.

Q. MS *Q* switches from group G to group C at the end of stanza 5; from C to M in stanza 5.5; from M to subgroup *CE* at stanza 155, v. 2670; and back again to M at stanza 190.

Y. MS *Y* is strongly linked to JC in stanzas 201–202, 204, 206, 211–213.

9. Text constitution

The decision to select MS *G* (Paris, BNF 25517) as base for the text of Branch III is explained and justified in Volume II, pp. xxi–xxii. In the same volume, pp. xix–xx, the method of convergence applied in order to approximate Alexandre de Paris' text is described.

Since the AdeP manuscripts may be divided into two distinct families, α (GM) and β (JC), and since his main source is a B-stem manuscript (B*) derived from the *ABL* archetype, a comparison of the AdeP families with the *ABL* version will usually determine for a given passage which of the two, GM or JC, comes closer to *ABL* and by the same token to AdeP.

For the second part of Branch III (stanzas 345–457) the absence of a *tertium quid* (the *ABL* version) makes it at times difficult to decide, in cases of marked opposition between GM and JC, whether the former or the latter has retained the AdeP reading. This remark, of course, also holds true for stanzas and episodes located before stanza 345 which are not found in the *ABL* version.

NOTES TO BRANCH III

1. The *ABL* version and Alexandre de Paris offer somewhat different texts of the Lambert le Tort prologue, see Appendix I. AdeP has dropped any reference to the siege of Babylon and obscured Lambert's statement that Alexander himself was the author of the account that he, Lambert, is translating from Latin into French. Eight AdeP manuscripts (*GDTFHQ* and *CE*) omit stanza 1, and nine (*MRPY, JIK, Ne*) retain it.

1 5. The *bonnes Artu* (Eastern Pillars of Hercules) go back to the *Herculis Liberique trophaea* of the *Epistola*. Only four manuscripts spell the name with a *c: A* arcus, *Ne* hercu, *Y* ercus.

1 14 (Uns clers de Chastiaudun, Lambers li Tors, l'escrist). Lucien Merlet draws attention to a Lambertus Tortus, who is one of the witnesses to a grant by Geoffrey IV, Viscount of Châteaudun: "Pourquoi ce Lambert le Tort ne serait-il pas le célèbre auteur de l'*Alexandriade*?" (*Cartulaire de l'Abbaye de la Sainte-Trinité,* Chartres, 1882, n° CLXXXV). One can only answer that the date of the charter is a little early and that the 1133 Lambertus Tortus does not term himself *clericus*.

1.1 An extra stanza found in *JIKENe*. The first seven lines repeat the opening lines of stanza 112 of Branch II, while the last five lines provide a transition to stanza 2 of Branch III.

2–5 (Episode 32: Aristotle admonishes Alexander). On Alexander's return from hunting, Aristotle advises him to honor and reward his knights, and keep men of low birth in their inferior position; he reminds him that the time has come to attack Darius. — Aristotle's sweeping condemnation of the lowborn, although solidly grounded in the prejudices of the twelfth-century nobility, also derives some measure of support from Proverbs 29, 19–21. On the medieval teachings of Aristotle, see Wilhelm Hertz, *Gesammelte Abhandlungen,* pp. 1–33, 70–71.

2 18. The expression *un livre de sarmons* suggests that Lambert had some knowledge of the *Secretum Secretorum*.

2 19, 21 (Dist li qu'il n'ait sergans covoiteus ne larrons, ... Ne ne croie ses sers d'encuser ses barons). Cf. *Couronnement de Louis,* vv. 206–208: Que de vilain ne faces conseillier, Fill a prevost ne de fill a veier: Il boisereient a petit por loier. Also Gautier de Châtillon, *Alexandreis,* I, 82ff: Consultor procerum servos contemne bilingues Et nequam, nec quos humiles natura jacere Praecepit, exalta ....

2 28–29. Perhaps a reference to the tribute which Darius exacted from Philip, see Alberic (Vorau MS 457–506), ADéca stanzas 33–34, *Epitome* I 23, HPr 19.

2 33–39. Lambert ascribes the collapse of the Persian monarchy to Darius' supposed misrule and tyranny, which he probably infers from Ecclesiasticus 10, 8 (Regnum a gente in gentem transfertur propter injustitias, et injurias, et contumelias, et diversos dolos) and Daniel 2, 21 (Et ipse mutat tempora et aetates; transfert regna, atque constituit).

2 36 (Li avoirs de la terre est tous lor abandons). Erratum: a bandons.

2 40 (Maistre, fait Alixandres, bien otroi vos sarmons). *G*MJC read *raisons,* thus avoiding rhyme-word repetition with v. 18.

3 47–48. Lines added by AdeP.

3 55 (Au tierc an ou au quart soit ses avoirs partis). GJ*N* alter *an* to *jor*.

3 56–57. See Wisdom 4: 3–5.

3 59–61 (Qant il a son segnor tous ses avoirs froïs Portés en autre terre, et de sous lui fuïs, L'avoir, se li sers muert, a cil qui'n est saisis). The meaning of vv. 59–60 remains uncertain. Does *froïs* (v. 59) mean 'embezzled'? And does *fuïs* (v. 60) mean 'fled' or 'buried'?

3 66 (Li pechiés l'en remaint, cil en est enrichis). The *B*(*L*) reading (Li pechiez li remant de ces qu'a consentiz) probably reflects the Lambert text.

3 70 (Ton conseil ne lor di ne en aus ne t'afis). For a similar use of the subjunctive in the second member of a double prohibition, cf. *Yvain,* ed. Roques, vv. 1716–17: Fui! plainne de mal esperite, ne mes devant moi ne reveingnes.

3 72 (Or m'en irai, biaus maistre, de vos sarmons floris). *floris* is in the singular and refers to Alexander. Cf. *Florimont* 3795–96: Tes cuers estoit de moi saisis Et estoit de m'amor floris; *First Continuation of Perceval,* ed. Roach, II 692: /Gavainz/ estoit de toz biens floriz.

3 80. Fragment *e* ends here.

3 83–84, 87. Lines added by AdeP.

4. Stanza composed by AdeP, to whom it was suggested by the contents of *B* 85.

5 (*B* 86). In the B* version of the severing of relations between Greece and Persia (*B* 80–86) this stanza is more intelligible, since the B* redactor has just mentioned the dispatch to Philip's court of Persian ambassadors whose mission it was to claim tribute.

5 100. According to the B* redaction, Alexander's interlocutor is his father Philip, not Aristotle.

5.1–3. Stanzas 5.1–2 appear in *JIKL, CENQ,* and *B*; stanza 5.3, only in *JIKLNB*. The B* sequence must have been *B* 89, 190, 187–189, the present relocation of *B* 190 having occurred at the time of the B^{x} insertion of the *Fuerre de Gadres* (*B* 90–186). The AdeP β manuscripts probably borrowed 5.1–3 from a B*-type manuscript.

5.3 (B 187). *JIKLN* and *B* agree on the text of lines 1–5, then their paths diverge. Instead of 6–13, *B* offers sixteen lines which introduce the *B* version of Darius' derisive gifts to Alexander (see Volume III, pp. 327–328). Lines 6–13 (in *JIKLN*), which tell how the Ganges was bridged by the Greeks, are based on *B* 189.

5.4. Extra stanza found in *CENQ*.

5.5. An extra stanza (found in *MRPQY, CEN, A*) which foreshadows the contents of stanzas 6–8. 5.5 corresponds to *A* 82 (Volume I, p. 44).

6–17 (Episode 33: Darius is murdered by his own men). Darius summons his vassals, but disaffection is rife in the ranks of the Persians, who have been alienated by the harsh treatment meted out to them by the King's lowborn favorites. Despite an urgent appeal from Darius, King

Porus of India refuses to come to his neighbor's help. The Persian knights disband without striking a blow and Darius is mortally wounded by two of his men. Alexander is warned by the dying Darius gainst the possibility of a similar fate. Tricked by an ambiguous promise, the murderers reveal themselves to Alexander, who grants them the exalted position one attains by swinging from the gallows. — Lambert's source is to be found in the final paragraphs of the second book of the *Epitome*.

6–7. Stanzas added by AdeP.

6 117. *Ce fu el mois de may* is of course a stock beginning. It also ushers in stanzas 30, 172, and 352, but in the case of 30 it corresponds to the *Mense Maio* of the *Epistola*.

6 129 (Et puis que ele fu en la terre ferue) = *ENA*. *FJL* omit v. 129, *GD* read *venue*, *THMC enbatue*.

6 139 (Fremist et devint noirs, tous li sans li remue). On *devenir noir* and *noircir*, see André G. Ott, *Etude sur les couleurs en vieux français*, Paris, 1899, pp. 26–27.

6 150–151. An allusion to the battle of the *Pres de Paile*, narrated by AdeP toward the end of Branch II.

7 154. On *devenre* see A. Henry, in *Romania*, 72 (1951), 1–30, 224–226. The word reappears in v. 4716, also in an *-endre* stanza (261), and again *G* spells the word without the glide *d*.

8 169 (Li ors ne li argens que ot Semiramis). The GM redactor altered the line to *Li ors Octevïen ne li Semiramis*.

8 170 (Et qant ot assemblé les gens devers Tigris) echoes *Epitome* II 19: Sed cum omnis Darii exercitus juxta Tigridis alveum locaretur et adventum Macedonum exspectaret . . . .

8 177 (Les vilains confondus et les borgois aquis). *BL* read *les villes confundues*.

8 177.1–2 (Ceus qui ne se rehement en menöent toz pris, A lor mollers en unt molt grant aveir tramis). Two lines which probably reflect the *ABL* version (= *A* 828–829).

8 186 (Combatent soi li serf que il a enrichis). The *AL* reading (. . . dunt il a fait marquis), which respects the *-is* rhyme, probably reflects the *ABL* archetype. *B's dont il a fait richis* (= B*) seems to be the source of the AdeP reading.

8 190 (Dayres remest el champ com home sans amis). Various redactors and scribes hesitated to use the oblique *home* in a comparison after a nominative, but the manuscript readings are diversified and cancel each other out.

8 191. *AL* read *si s'en torna fuidis*, which refers to Darius.

8 198. Line added by AdeP.

9 225–228. Lines added by AdeP.

10. Stanza 10 duplicates much of stanza 8. It is doubtful whether both stanzas are Lambertian in origin. Since 10 more clearly reflects the *Epitome*, it has a better claim than 8 to be derived from the AOr. Moreover, its rhymes in *-ot* include a certain number of imperfects belonging to the first conjugation, a linguistic feature one might ascribe to the clerc of Châteaudun. The imperfect in *-ot* being foreign to the scribes, their efforts to assimilate an alien rhyme-word to their own practice gave rise to various modifications, inconsistencies, and errors. The GM scribes uniformly write *-oit* and add an extra line which has a true *-oit* rhyme (264.1 L'uns le fiert d'un coutel et l'autre d'un espoit); the other manuscripts offer a jumble of *-ot, -oit, -ort* spellings. *INL* divide 10 into two stanzas, one rhyming in *-oit*, the other in *-ot, -ort*.

10 229–230 (Qant Dayres li Persans, qui si se desmentot, Oï du roi Porron que venir n'i osot). The *BL* reading (Que Porrus non vendreit des que Daires lo sot) may represent the Lambert wording. Similar inversions occur in vv. 15 (De latin o el ere qui en romanz la mist) and 2432 (Qui ierent revestu, doi chapelain cortois).

10 254 (Que de pres s'esleece qui de loins se gardot). Line added by AdeP. Cf. Morawski 1898: Qui de loin se pourvoit de pres s'esjoïst.

10 258 (Pire est orguel de serf que venin de crapot). The two declensional mistakes are found in *G*. See note to 4610.

10 261–262 (Ce que Dayres a dit Liabatanas l'ot Et Besas ses compains . . .). Darius' two murderers are named Besas and Ariobarzanes in the *Epitome*, Bessus and Nabarzanes by Quintus Curtius (V, ix–xiii). For the first assassin the following forms occur: Basses *G*, Baisoit *D*, Besars *T*, Bessarz *F*, Balans *H*, Besas *M*, Berart *RPY*, Besaes *Q*, Blesus JIK, Besa *E*, Beles *N*, Bersa *B*, Belfal *A*, Boisars *L*. The second murderer is called: Ysores *GD*, Zoiers *T*, Zozes *F*, Zozoes *M*, Josores *R*, Zoroes *PQ*, Sourroit *Y*, Nabarganes *J*, Nabarginie *I*, Nebargene *K*, Cliabraz *B*, Liabatanas *A*, Ceoblaco *L*. The GM variants for the second name point to Zoröés, a Persian magnate mentioned in Branch I, v. 2081, while the *JIK* reading seems influenced by Quintus Curtius.

10 263 (Ambedui li glouton, qui ierent d'un complot). Instead of *complot*, *BL* have *escot*.

11 276–279. Lines added by AdeP, who is referring to the battle in the *pres de Paile*, an episode of Branch II he composed. See note to vv. 150–151.

11 289 (Si feront vous li vostre, si vous ne vous gardés). Darius' warning to Alexander foreshadows the hero's poisoning by Antipater and Divinuspater.

12 291 (Si sui a mort navrés noiens est du garir). *A* omits. MJC*BL* read *Je sui* etc.

12 297. "E porez o ma feme mon rëaume partir": such is the reading of *B*, backed by *CEN*. It reflects Lambert's Latin source (*Epitome* II 20: et Cilito uxorem in manus tuas commendo). Darius' wish that Alexander share Persia with his widow should probably be interpreted as a request he assign her a dower. Whether AdeP retained the *B* reading remains uncertain. In stanzas 145–146 of Branch II he had, following Quintus Curtius, recounted the death of Darius' wife; and the reading of GM, backed by *JL*, is *De trestoute ma terre vous veul ici saisir*. *A* omits the line.

13. The *G* scribe, confronted in stanzas 13, 59, and 243 with rhymes out of accord with his usual (and exceptionally uniform) spellings, in 13 wrote *-os* for *-os*, and *-ols* for the cases where normally he would have written his Picard *-aus;* in 59 he began with his normal *-aus* (*maus*) and then shifted to *-ox* for *-ols*, and *-os* or *-ox* for *-os;* in 243 he uses *-ox* for both *-ols* and *-os*.

14 327 (Segnor, dist Alixandres, or entendés un poi). The GC reading (or e. a moi) entails rhyme-word repetition with the next line; the M reading (or e. tuit troi) is erroneous since only two Persians are involved, while the J reading (adopted in the text) introduces an *-oi* rhyme in what was originally a pure *-ei* stanza. The *ABL* reading (or estez un poi quei) has presumably retained the Lambert text.

15 334 (O ces deus sont venu li autre compaignon). *TFICBL* have *li douze compaignon.*

15 338 (Por ce que fait l'avoient en murdre et en larron). Presumably, *murdre* means 'meurtriers.'

15 347. In the *Epitome* the two murderers are crucified; Lambert replaces crucifixion with hanging from the gallows.

16. The scarcity of words with the *-ortes* rhyme rendered the stanza brief and led to the inclusion of *cordes* (v. 350) and *torques* (v. 351) as rhyme-words, the latter being later excised by GM and *E*. *C* avoided the rhyme complications by altering the stanza so it would rhyme in *-on* and by merging it with 15.

16 349 (Les fist li rois mener a deus de ses coortes). GM read *en lor cols les reortes* for the second hemistich, thus repeating the rhyme-word of 352. The word *coorte* is found only in *ENBA*. Cf. *Romania,* 65 (1939), 485.

16.1–4 (*L* 417–420). These four extra *L* stanzas recount Alexander's marriage to Rosenés (Roxana). E. C. Armstrong has published them in the *Mélanges Jeanroy,* pp. 131–140. See also *Romania,* 55 (1929), 268.

17. A stanza apparently based on both the *Epitome* (II 22: Ordinato igitur omni regno Persarum in Porum ducit exercitum) and the *Epistola* (Kuebler, 192, 3–6: Mense Maio rege Persarum Dario apud Gangem amnem superato acceptaque in dicionem omni ejus regione ordinarios praeparatoresque nostros praeposuimus orientis provinciis multisque opibus ditati . . .).

17 363 (Li rois commande a estre ciaus que li plaist segnors). A line which echoes the *Epistola.* GM have altered the AdeP text: Li rois lor (*H* les) a rendues a trestous (*H* cescun) par amors (*T* lor honors).

18–29 (Episode 34: Alexander's descent to the bottom of the sea). After crossing a desert, Alexander announces his intention to discover the secrets of the sea. Glass-workers build for him a vessel which is lighted by several lamps. The King enters the bathysphere and is lowered into the depths by means of a chain. Alexander finds that conditions below parallel those on earth: the big fish devour their smaller brethren; when strength or size do not suffice, they resort to cunning. Having returned to the world of men, Alexander believes he has become a better general by watching the denizens of the deep engage in merciless warfare. — The French author has departed from his probable Latin model (*Historia de Preliis,* section 16) in two instances: two companions go along with Alexander, the bathysphere is sealed with lead instead of pitch. Those two details occur elsewhere, the first in al-Ma'sudi and the *Ethiopian Alexander,* while the other is found in the Greek *Pseudo-Callisthenes* (book II, chapter 38). Whether they may have reached the poet through the channel of oral transmission or whether he reinvented them independently of any source, written or oral, cannot be determined.

The lesson which Alexander draws from his submarine observations is also commented on by Alexander Neckham in his *De Naturis rerum* and his *Laus Sapiencie divine.* Albert Henry has pointed out the indebtness of the author of stanzas 18–29 to the HPr, in *Romania,* 62 (1936), 456–457.

18 375 (Li cerastre cornu et li escorpion). Cf. Isidore, *Etym.,* XII, 4, 18: Cerastes, serpens dictus eo quod in capite cornua habet similia cornibus arietum: kérata enim Graeci cornua vocant.

18 376. The word *califfre* or (JC 375) *çalistre* seems to designate a bird of prey, see T-L s. vv. *calistre, galice,* and *galifre.*

18 377. *oisiaus* (*GDTFEN*) versus *oisel* (*HMJC*) has been left in the text since oblique for nominative in post-position to the verb (*conversent* 374) is characteristic of *G,* especially in such a combination as *bestes et oisiaus.*

18 378.1 (Au mains qu'il onques pot i fist arestison). This JC line may have stood in AdeP.

18 383–384 (Romain firent par force vers moi acordoison, Puis mis Puille et Calabre en ma subjection). Alexander's conquest of Italy is narrated in JV I 22, *Epitome* I 29, HPr 22, and had presumably been recounted by Alberic (see Vorau MS, vv. 593–638), but there is no mention of it in AdeP's Branch I.

19 399–401. JC, where his vassals use *tu* in addressing the King, may reflect the AdeP text, but this form of address displeased the GM scribes, for in one way or another they avoid the second person singular.

19 404. The subject of *seroit trestorné* is neuter; the J redactor added a line (404.1 Que il ne soit issi com jou ai devisé) serving as a subject.

20 412. Here and in 4995 remark Alexander's deferential *Segnor maistre* addressed to the artisans.

20 417 (Et dist li uns des maistres: "Sire, tres bien vos oi). The rhyme-word is found in MJC. The other fourteen lines in the stanza rhyme in pure *-ei.*

25 493. Note the *dont* 'de quoi [le faire].'

25 493.1. The JC extra line may go back to AdeP. In its C form (Quant virent le tounel qui venoit de parfont) it fits smoothly into the context.

27 532 (Car force vaut molt peu s'engiens ne li aïe). Cf. Morawski 1287.

27 536 (Ja parole de roi ne doit estre faillie). Cf. Proverbs 17, 7.

28 552 (Puis qu'il a tant de sens, qu'il se sache targier). Delete comma.

28 559–560 (Ne sui pas li vilains qui la veut envoier Et la hue son chien ou il n'ose aprochier). Cf. *Eneas* 6888–90, *Elie de Saint Gille* 1590–93.

28 567 (Qui bien se sevent d'armes et en estor aidier). The GM reading, kept in the text, contradicts 569 (Ne sevent point de guerre, car n'en sont costumier). It should be rejected in favor of JC (De legier ne seroient nombré li paonier).

28 576 (Toute la terre Dieu vauroie chalengier). Cf. Branch I, 2213 (toute la gent Dieu), III, 749 (trestout le bien Dé).

29 584 (Ne sevent de bataille, mieus sevent de charue). Cf. 7677: Que nos amons plus guerre que aler a charue).

30–47 (Episode 35: Alexander defeats Porus). Porus, King of India, assembles a huge army, but, fearful for the safety of his daughter, he entrusts her to the care of Queen Candace, a friend of his. Alexander routs the forces of his adversary; cut off from the city he was defending, Porus flees into the desert with the remnants of his army.— In narrating a series of jousts in which the Greeks clash with their foes, Lambert has considerably expanded the few sentences with which the *Epistola* describes the encounter. To two of the Greek knights (Asael, Joab) and to most of the Indian chieftains (Abïud de Gomort, Aminadab, Astarot, Moab son of Taré, Oliferne, Sadoc, Sichem de Valebron, Sidrac de Babiloine) he gives names drawn from the Old Testament.

30 606 (Garimantés i vindrent, qui por le chaut sont nu). Cf. Lucan, *Pharsalia,* IV 334: qua nudi Garamantes arant.

30 607 (Grans quatorze lieuees en sont li champ vestu). The omission of this line by GM*NB* is probably due to its having the same initial capital as 606 and to further eye confusion on account of the similarity between *chaut* (v. 606) and *champ* (v. 607), confusions which may have left a trace in the *champ* for *chaut* of *DTFH* in 606.

31 625–626 (Porrus part de sa fille par itel destinee C'onques puis ne la vit que ele en fu menee). Cf. Branch I, 2187–88: Andui s'entrembrachierent, plorant sont departit Par tel eür qu'ains puis li uns l'autre ne vit. Also *Couronnement de Louis,* 1413–16: Guillelmes baise la dame o lo vis cler, Et ele lui, ne cesse de plorer. Par tel covent es les vos desevrez Que ne se virent en trestot lor aé.

31 627 (La crieme de sa fille puis qu'il l'a trespassee). The *B* reading (La c. de sa f. des que li fu passee) seems to have been the source of AdeP (as represented by *EN*). If so, both JC and GM altered the AdeP reading, JC merely modifying 627, while the GM ancestor recast 625–628.

32. The *Epistola* states that Porus, besides numberless foot soldiers, disposed of fourteen thousand horsemen, eight hundred chariots equipped with scythes, and four hundred elephants which carried spearmen encased in turrets. To what extent Lambert retained or modified these details remains in doubt. *B,* for this stanza, seems the best representative of the *ABL* archetype, but without offering a very satisfactory text. As for AdeP, α and β go their separate ways: α is evidently influenced by stanzas 99–100 of Branch III (castle borne by elephants) and β, by stanzas 127–128 of Branch II (scythes attached to chariots). The β text is the one printed in Volume II, p. 157.

32 637. The word *curre* is spelled *carre* in *B* (v. 3785). See also *A* 6736 and *B* 10223.

32 641. Erratum: afolot (afalot).

33 645 (Des chevaliers de Parte et de ciaus de Sulie). Manuscript readings: *A* de parce, *B* de parte, G despagne, *JCE* de bastre, *NL* de perse, M alters.

33 651–656. Perhaps suggested by a passage in the *Epitome* (III 2: His Pori litteris Alexander coram suis recitatis primum hortatur ne temeritate verborum conturbarentur).

33.1–2. Two extra stanzas found in *L,* which duplicate 32–33.

34 669.1 (Ne negus de cels d'Inde quant il seront lassé). An *ABL* line excised by AdeP.

34 676 (En leur sanc se devautrent li chevalier navré). Since, for the verb, *B* (ventreillent), *A* (toelent = tooillent?), *L* (viutroient) have words meaning 'se vautrent,' it is likely that *E* with *devoltrent* is closest to the AdeP reading. Cf. T-L, s.v. *devoutrer*. *JN* have *baignoient, C* has *defendent,* and GM omit the line. At the rhyme *JLC* have *chevalier armé, BAIK ch. navré;* the *ch. armé,* which repeats 668, probably slipped in as a cliché.

35 679. On the adj. *grifaigne* see Urban T. Holmes, Jr., "Old French *grifaigne* and *grifon,*" *Studies in Philology,* 43 (1946), 586–594.

35 682 (Cil de Parte autre part, n'i a nul qui remaigne). The manuscripts have *Perse* or (*Y*) *Perce. Q* alters to *Grece,* J to *Inde, L* to *Biautres.* The name is *Parce* or *Parte,* as in 645 and 783.

35 690. On *soufler la chastaigne* see E. C. Armstrong, in *Modern Language Notes,* 47 (1932), 490–493.

36 (*-erne*). See Urban T. Holmes, Jr., "The Suffix *-erna* in Latin and Romance," in *Romance Philogy,* 1 (1947–48), 105–111.

36 694 (N'ot mellor chivalier trusqu'en Fine Posterne). A Graislemier de Fine Posterne appears in Chrétien's *Erec,* v. 1952 (ed. Foerster).

36 705 (L'ame en portent maufé en la fosse d'enferne). End line added by AdeP, but present only in M*JKN*. Apart from the ease with which final lines are dropped, the unusual *enferne* must have contributed to its omission by G*CE*. *I* omits 701–705.

38 720 (D'un margas ou il chiet est ses elmes terreus). The word *margas,* 'marais,' appears here and in v. 5855. In 5855 *-g-* is supported by GM*JK* (*IC* -ch- or -c-); in 720 *DCBA* -g-, *GTMJL* -ch- or -c- (*G* marqais). The ending in 5855 is -az or -as; in 720 *YCEA* -az or -as (*GTJL* -aiz or -ais, *DN* -at, *MH* -oit, *R* -el, *P* -es, *Q* -on, *B* -ait).

38.1. A shortened version of stanza 41. Found in MJC.

40. The account of the joust between Aminadab and Tholomé falls into several versions. The story as given in *B* was adhered to by AdeP, and is preserved in G (save for the deletion of 761–763). In it, Porus arrives and helps Aminadab to remount; Aminadab then fades from the picture, while the unhorsed Tholomé deals Porus, before he makes off, the lusty blow which evokes praise from Alexander. M makes one of his unhappy alterations: the blow is struck at Aminadab and nothing is said of its effect, or of Porus' intervention; an indecisive blow dealt a minor warrior is thus made the ground of Alexander's special praise of Tholomé. In C*A*, Porus does not figure either and Aminadab is slain by the blow which evokes Alexander's praise. The C*A* account is diffuse and illogical: Tholomé has run his lance through Aminadab's body (768.5) and *toute plaine sa lance l'a jus acravanté* (771 C*A*), and yet this Aminadab transfixed and "acravanté," springs up and deals a blow which unhorses Tholomé and cleaves through his charger. Moreover, C*A* 773.3–4 are merely a clumsy echo of C*A* 771. It is these defects, which probably go back to the JC ancestor, which led the J redactor, who gives frequent evidence of adroitness, to end the stanza at 771, where he has Aminadab slain.

40 752. The rhyme is flexionally defective: *destre comé* as nominative singular.

40 761.1–2 = *A* 1212–13 (Janbers li Tors li dist per tote verité Que bient valt ses conrois une grant irité). This sole trace after stanza 1 of an allusion to Lambert le Tort is present in no other manuscript and seems to be an echo from 1 interpolated at some point in the *A* stem.

41 782 (Ains fu pres mïedis que onques fu issant). Erratum: fuïssant. The *BL* reading (Ans fu passez meidis que unquas fenissant) may reflect the Lambert text. Third persons plural in *-ant,* or *-ont* occur also in I 1519 (amissant), III 802 (erant), 2367 (ississent), 3357 (chaïssent), 4416 (fuissont). Cf. Schwan-Behrens, par. 343, Anm.

41 801–802. Cf. *Epistola* 192, 16–17: captis quadringentis elephantis, qui superpositas cum armatis jaculatoribus turres gestaverant.

42 (*-andre*). The version in *B* and AdeP with Sadoc attacking Alexander from behind and with Emenidus avenging this attack by slaying Sadoc is satisfactory. In the GM version, where Sadoc attacks Alexander and is slain by him, we have a feeble duplication of the Sardeus episode of 41. The GM version, moreover, introduces into this stanza two rhymes in *-endre.*

42 805 (Por Sardeus, qu'il vit mort gesir sor la lavandre). The word *lavandre* appears in *DTFEB.*

42 807 (L'anste vola en pieces, qui fu de Coroandre). *QJB* have *Coriandre.* The common noun seems excluded, but it may be that the spelling of *Coriandre* should be preferred to the *Coroandre* of GY, the common noun being chosen as a place name to supply an *-andre* rhyme.

42 809. King Evandre may be a reminiscence from the *Eneas.* Only *NB* spell the name in this way. Other readings: Erandre *JI,* Corandre *K,* Emandre *CE,* Isandre *A,* Golandre *L* (GM alter the line).

43 826–827. These two lines repeat 798–799.

44 832 (A un baron de Gresse vait doner tel gamait). The word *gamait* 'blow' is thus spelled in *BMRPQY.* Other readings: gomet *G,* gonbet *D,* garait *H* (listed by Godefroy), esmet *C,* lamet *E,* cembel *N* (*TFJIKAL* alter). See REW 4667 (gamach), Levy, s.v. *gamag,* T-L, s.v. *gemait.*

45 843–845. Lines omitted by GM*I.*

45 847 (Sempres fust afolés ne fust Dans Clins d'Aresse). Clin hails from *Lalesse* in *B, Laresse* in *L. Laresse* seems preferable to *Aresse,* see *A* 4156 (Laresse), *B* 4781 and 8412 (Laleise), and notes to 1786, 5498.

47 864 (Plus tost s'en vait poignant devant par un gason). The word *gason* appears only in *GDTB* (*G* gascon, *B* jason). See T-L, s.v. *gason.*

47.1 (*JIKCEN*). Astarot laments Porus' downfall.

47.2 (*JIKLCEN*). Porus takes sad farewell of his beloved city of Segure.

48–51 (Episode 36, Porus' palace). Alexander, having captured the city Porus has been defending, visits the royal palace which contains among other marvels a vine wrought of gold and precious stones. — Source: *Epistola* 192, 17–193, 17.

48 872–878, 893–894. Lines added by AdeP.

48 879–884. Cf. *Epistola,* 192, 17–22, and 193, 6–8: Ipsam regiam urbem Pori domumque armis invasimus, in qua columnas aureas soli-

dasque ingenti crassitudine atque altitudine cum suis capitellis admodum triginta numeravimus, auratosque parietes laminarum digitalium crassitudine ... fores quoque eburneae miri candoris fuerunt, et ebenina lacunaria nitebant.

49 901–902. Bucifal's presence inside the palace recalls a similar incident in the ADéca, stanzas 15–16.

49 904. Cf. *Epistola* 193, 8–10: testudinibus cypresseis, quibus lavari ut in insigni loco et in balnearibus erant soliti.

49 905–906. Lines absent from *AL.*

49 910, 912. Lines added by AdeP.

49 914–917. Cf. *Epistola* 193, 5–6: Thalami quoque atque cubilia omnia margaritis, unionibus et carbunculis ornata erant.

50 919, 923. The GM ancestor, misled by the preceding *sousterin* (918), altered *treille* to *volte,* in spite of the *treille* of 929. With the aid of 929 *treille, F* independently restored it in 919. In 923, G but not M, changed the excellent *les forches,* 'the crotches,' to *li tref.*

50 922 (Toute l'uevre qu'i fu entaillerent Hermin). For the second hemistich *BA* read *est tallee en ermin.*

50 924–925. Lines added by AdeP.

50 926–928. Cf. *Epistola* 193, 1–5: Vineam quoque solidam auro sarmentoque inter columnas pendentem miratus sum. In qua folia aurea fuerunt racemique crystallini, qui et lychnidibus erant interpositi distinguentibus smaragdis.

50 926 (De jagonces les vis, de cristal li roisin). The word *vis* was introduced by AdeP. It apparently means 'vrille de la vigne.' For the first hemistich *BA* read, in accordance with the Latin source, *de fin or sunt les foilles.*

51 (*-ie*). The rhyme-words *vie* (from Latin *via*) in v. 930, and *sie* (*siat), 933, seem to betray Southern influence.

51 931. Line added by AdeP.

51 932–939. Cf. *Epistola* 193, 11–15: Foris in domus parietibus avium innumerabilia genera variis coloribus oberraverunt inter aureas platanos unguibus rostrisque inauratis, pro inauribus torquibusque margaritas et uniones gerentia. Multa gemmea et crystallina, quae potaria fuerunt et sextariola, multa aurea invenimus et rara argentea.

51 938 (Pau en i ot d'argent, toute l'uevre est chancie). Apparently, we have here an early example of *chancir* or *chandir,* 'moisir': although the word as such appears only in *A* (*A* 1365 cancie) and *B* (*B* 4068 candie) it is glossed as *muisie* by *JIK* (in 939.1) and as *cangie* (also in 939.1) by C. On *chancir* see FEW, s. v. *canus.* The idea of stored treasure becoming musty belongs to the French poet. See note to 2299. Cf. also Branch I, vv. 648–651.

51 940–945. Cf. *Epistola* 193, 10–11: Aureae quoque solidae cum crateribus aureis statuae et innumeri thesauri. Lambert considers these statues to be heathen idols and locates them inside a *mahomerie.*

52–86 (Episode 37, the Indian desert). In order to overtake Porus, Alexander and his soldiers venture into the desert. Misled by treacherous guides, they suffer greatly from thirst and are obliged to fight off large snakes, wild beasts, and birds of prey. — Source: *Epistola* 193, 17–202, 7.

53 978–979. As indicated by *MB*, the Greeks advanced four days, arriving on the fourth; G has them advance three days and arrive on the fourth; *JLCA* have them advance four days and arrive on the fifth.

53 979 (En Caspois sont venu a la quarte jornee). Cf. *Epistola* 193, 18–19: Caspias portas perveneram. Only *A* (Caspes) and *B* (Caspeis) have retained the etymological *s*. Other readings: Capais *MRQ*, Campais *P*, Capas *Y*, Campois *JIKN*. *GHCEL* alter.

53 980 (Si l'ont si plenteïve de trestous biens trovee). Judging by the *Epistola* (193, 20–21 Ubi cum fertilissimarum regionum admirarer felicitatem . . .) *plenteïve* refers to *Caspois* of 979 rather than to 981 *gent*. Since *Caspois* seemed masculine to him, the G ancestor altered *En Caspois sont venu* of 979 to *En bone terre vinrent*. See note to v. 5574.

53 984 (Les sains fait aporter si la li ont juree). Another example of the Christian coloring of the AOr. The second hemistich represents the text of *GFB*. Since *la* does not refer to any preceding word, various scribes sought to introduce a noun which would agree with *juree: DHL* feauté, *T* foi, JC pais, *A* verté.

53 990 (Cuide richece i ait qui li doive estre emblee). Perhaps suggested by a later passage in the *Epistola* (205, 2–5: sinistram partem Indiae perscrutari institui, ne quid mihi in ignotis locis subtraheretur, Poro non detrahente, ne abdita videretur tegere regni sui bona). In *AN*(*CEB*) the second hemistich reads *qui li vueille estre emblee*. This construction of *voloir estre* plus past. part., which corresponds to MFr *on veut*, is found also in AB 4871 (Li conseus de nuil home ne volt estre creüz), *Troie* 185–186 (Aprés orreiz les prophecies, Que pas ne voustrent estre oïes).

53 991. MS *H* (Michelant, p. 276, line 31) switches from group G to group C (= *CE, NH*).

53 992–993. The GM ancestor compacted these two lines into one, while the JC ancestor (imitated by *L*) interposed between the two a third (992.1 Et dite la merveille dont Inde est vergondee) which duplicates 996, later eliminated by the *CE* redactor as dittographic.

53 995 (Ains esteroit tous jours qu'il ne çaindroit espee). The first hemistich is uncertain: *G* Ains cesseroit, *D* Ains esseroit, *TF* Ains en seroit, *J* Ains viveroit, *IN* Ains i seroit, *KH* Ancois seroit, *CE* Qu'ancois seroit, *B* Ains istereit, *A* Ans seroit a, *L* Que ains seroit.

54 1010 (De meïsme le jor, si com je l'ai apris). This AdeP line, based on B* (see *B* 4143 Per lo dit d'els meïsmes si com j'ai poi apris) puzzled redactors and scribes: J si com je l'ai apris, *NH* si com il l'ot apris, M si com il l'avoit pris. G alters, *CEAL* omit.

55 1025–26. GM*CE* omit these two lines which reflect the *Epistola* (196, 6 bigae mille ducentae; 196, 11–12 armentorum ad usum carnis cotidianae ingens numerus sequebatur).

55 1033a. Due to an oversight the final line of the stanza failed to receive a number in the published text (Volume II, p. 166).

56 1036 (Cil qui pot avoir eaue sa bouche a atempree). Cf. *Epistola* 196, 16–17: nunc oleum gustando. *A* alone (Qui pot avoir de l'oil sa boche en a tempree) seems to have retained the Lambert text.

56 1040 (En une chieve pierre a Zephirus trovee). Cf. *Epistola* 195, 10–12: miles Zephyrus inventam mihi in lapide concavo aquam galea pertulit. The form *chieve* appears in *DT*, and *A* gives *cheva*. Other readings: *G* dure, *FY* chave, *M* cruese, *RPQJIK* cave, *CE* antie, *NH* aute, *B* clive, *L* Ens u crues d'une piere. See E. C. Armstrong, in *Modern Language Notes*, 57 (1942), 496–500.

56 1051 (D'uevre galascïene et par pans neelee). At the beginning of Branch IV Antipater and Divinuspater each receive a gold ring *de l'uevre de Galace* (v. 51). Galace is the OFr name for Galatia (MFr Galatie).

56 1055–60. The Greeks are depicted as lying flat on their backs, mouths wide open, and attempting to capture the evening dew. Cf. Quintus Curtius IV, 7, 14; Lucan IV, 325–329.

57 1073 (Que suie ne fauterne n'aluisne ne ceüe). The word *fauterne* is found in *AKE*. Other readings: GM*C* suie destrempee, *J* s. ne fautre (sic), *IH* s. ne santerne, *N* s. ne siterne, *B* s. ne salterne, *L* lescive meslee. On *fauterne*, MFr aristoloche, see Antoine Thomas, in *Nouveaux Essais de philologie française*, Paris, 1904, pp. 267–271; also Paul Meyer, in *Romania*, 31 (1902), 390–392.

58 1094 (Il n'erent ne ne sement ne pas ne cuellent blé). Cf. Matthew 6, 26.

58 1097 (Ou s'il vivent du vent ou de la gloire Dé). The expression *vento vivere* occurs in *Cod. Just.* 5, 50, 2 fin. (passage quoted in Harper's *Latin Dictionary*, s.v. *ventus*).

59 (*-aus, -ox, -os*). See note to stanza 13.

59 1107–11. Cf. *Epistola* 195, 19–22: flumen apparuit, cujus ripam pedum sexagenum arundo vestiebat, pinorum abietumque robora vincens in crassitudine; qua Indi materia ad conficienda aedificia utebantur.

59 1110 (Et fu itant espés tous se tint a un dox. Does *a un dox* mean 'dos à dos'?

60 1128 (Car te membre du saut que tu feïs a Tyr). Cf. Branch II, stanza 84. Since 60 is a pre-AdeP stanza, the "saut de Tyr" reference is to a pre-AdeP *Fuerre de Gadres*. GM add five lines which develop the allusion: Qant feïs ton berfroi desi q'as murs venir, Tu saillis en la vile com hom de grant aïr Si la preïs par force, le duc feïs morir A grant honte et a glaive; maus l'en dut avenir. Qui riens te contretient il ne peut pas garir.

62 1156–59 (Cil li ont respondu: Nos n'avons d'avoir cure). The two Indians talk somewhat like Dindymus and his Bragmani (*Kleine Texte zum Alexanderroman*, ed. Fr. Pfister, Heidelberg, 1900, p. 11).

62 1166 (Il n'en a plus en Ynde, si com dist l'escripture). Cf. *Epistola* 199, 4: stagnum, quod unicum in illis regionibus erat. Apparently, the two Indians are referring to the *Epistola*!

63 (*-eivre, -oivre*). The infrequent rhyme occurs only once elsewhere in the RAlix, i.e. in Branch II, stanza 116. In both cases the rhyme-words are almost identical. Stanza 63 offers a series of nine: mentoivre, deçoivre, aboivre, genoivre, poivre, atoivre ('bétail'), atoivre ('équipement'), boivre, soivre; Branch II 116 includes ten rhyme-words: poivre, amentoivre, boivre, perçoivre, reçoivre, deçoivre, atoivre ('bétail'), genoivre, atoivre ('équipement'), soivre.

63 1172 (Qant venrés a l'estanc, troverés grant aboivre). The word *aboivre* is discussed by Paul Barbier in *Proceedings of the Leeds Philosophical and Literary Society*, Literary and Historical Section, 4 (1936–

FLAT A SIDE 2

...ERSITA' DEGLI ... Dipartimento

38), 157–158; it is still found in various French dialects, see FEW, s.v. *adbibere*. The scribes of *GKNA* (arbroie), *B* (arbrevre), and *MI* (atoivre) have failed to recognize the word. *CEL* alter. Only *JH* read *aboivre*.

64–72. These nine stanzas represent a dramatization of two sentences of the *Epistola* (198, 13–19): Et quoniam facta sunt nobis tot instantia perpeti mala, nocte tota ambulavimus siti et armorum onere conflicti. Quibus necessitatibus illa quoque adiciebantur incommoda, quod tota nocte incursantibus leonibus ursisque et tigridibus, pardis ac lyncibus pariter resistebamus, quae genera ferarum promiscua nobis in silvis occurrebant.

64 1187 ff. The Greeks battle a bear. The fury of the she-bear in defence of her cubs is somewhat of a biblical commonplace (2 Samuel 17, 8; Proverbs 17, 12; Hosea 13, 8). In the *Chanson d'Aspremont* Duke Naime has an encounter with a she-bear which resembles the incident narrated in the RAlix (ed. Louis Brandin, CFMA, stanzas 117–119).

64 1211. At this point the text of the incomplete manuscript *S* begins, and is closely similar to *R*. Both belong to the M group.

65 1226–27. The account of the digression from the main route stresses the especial dangers involved for stragglers; there are four allusions, in largely similar wording to the loss of stragglers or stragglers' horses: 1226–27, 1230–33, 1267–69, 1278–80.

66 1229. The *rengiés* and *serrés* apply not simply to the grammatical subject *Tholomés,* but to the advance guard which he represents: 'in close formation.'

67 1245 (Mais chascuns chevaliers sor sa lance s'apuit). The *AB* reading *sor un serpent* probably represents the original wording. The AdeP alteration may reflect 1487: Quant il furent en son, seur lor lances s'apuient.

68 1251 (La ou il est petis, sel defoule la beste): *beste* refers to the knight's horse.

69.1–3. These three stanzas, present in *JLCA,* bear clear marks of being an interpolation. The *icocatricois* attack a Teutonic division not figuring elsewhere, whose leader, Archeglois, appears only here. Alexander does not ride Bucifal, who has been his mount up to now and who again appears in stanza 70. Apparently, Archeglois and his companion Jassé are mere rhyme-word creations. Text in Volume I (*A* stanzas 135–137) and in Michelant (MS *H*), pp. 285, 22–286, 33.

70 1265. On *nuitre* 'chouette,' Latin **noctula,* see Antoine Thomas, *Nouveaux Essais de philologie française,* pp. 300–304, 366.

71 (*-oirs, -ois*). This stanza was altered by *F,* by M, by JC*L* so as to have rhymes in *-ors*. The *ABL* ancestor, to judge from *AB,* has rhyming in *-ois* the words *crois, mois, frois,* and in *-oirs* the word *vautoirs* and *covertoirs*.

71 1279. *frois,* verbal substantive on *froissier,* usually meant 'bruit d'armes'; *ja vers lui n'avra frois* should probably be rendered by 'there will be no chance for arms to come into play.'

71 1280 (De lui ou du cheval n'en vait il mie blois). Cf. 719: Enpaint le de vertu, des estriers le fait blous. See T-L, s.v. *blos*.

72. The onslaught of the bats corresponds to *Epistola* 201, 1–3 (Sed et vespertilionum vis ingens columbis corpore aequales in ora vultusque nostros inferebantur), but, though there seems little reason to deny it to Lambert le Tort, one may wonder whether it has not been relocated by Lambert-2. In the Latin source the incident occurs *after* the Greeks have reached the pond of sweet water, not before.

73 1297 (Qant vint eure de none, sachiés et grellés fu). The verb *greller* seems to mean 'bûcher, amincir.' Manuscript readings: *G* raistris, *D* flastris, *T* grailliz, *FM* grellez, *RSP* greslez, *Q* grez leur, *J* a laingne, *IN* brisiés, *K* buchiés, *L* grailliés (*Y* alters, *CEH* omit line). For the second hemistich *AB* read *quant aserené* (*B et aserrïé*) *fu,* which is probably the original wording.

74. The sudden appearance of the exotic fauna of India (les merveilles) at supper time is recounted in two separate passages of the *Epistola* (199, 11–14; 205, 18–20). Lambert draws on both passages, here and again in stanza 143. Note that vv. 1302–07 are almost identical with 2386–91, and 1308–10 with 2395–97.

76 1328 (Vinrent boire a l'estanc, gregnor sont de goupis). The *JLCA* reading for the first hemistich (Se metent as herberges) reflects the *Epistola* (201, 16 in castra pergebant).

76 1332. A flexionally defective rhyme: *desconfis* as subject plural.

77. The *vermine,* 'reptiles,' of this stanza in some measure duplicate the *serpent cresté* of 78. *A* has the order *vermine, souris, serpent* (77, 76, 78), JC, the reverse order, while GM deleted 77 with its *vermine*.

78 1347 (Si grant comme colombes, qui se sont devalé). Cf. *Epistola* 200, 3–4: cristati serpentes Indici venerunt columnarum crassitudine consimiles aliquanto proceriores. GM*JLCE* read *coluevres* instead of *NHBA* colombes.

78 1348 (De deus chiés ou de trois sont li pluisor armé). JC*A* preserve the numbers specified in the *Epistola* (200, 2 binorum ternorum capitum). GM*B* have *trois* and *quatre*.

78 1357 (Que il ont vint sergans et trente sers dampné). Cf. *Epistola* 200, 10: amissisque triginta servis et viginti militibus. The printed text is hypothetical: *sers* figures in no RAlix manuscript. GM read *Qu'il sont de vint sergans et de trente dampné*.

79 1360 (Estes vos une beste qu'on claime Dentirant). The animal name odontatyrannus (*Epistola* 201, 7) is interpreted in the French text as a proper noun and is not accompanied by the article. G and *Y* further transformed it into *Dant Tirant, Dans Tirans*.

79 1369 (Vint et set chevaliers lor a mort en boutant). The numeral is twenty-seven in GM, twenty-five in JC*L,* twenty-six in *B,* and thirty-six in the *Epistola* (201, 11). *A* alters.

80 1372 (Segnor, dist Alixandres, nen adesés mais mie). Erratum: n'en.

80 1374 (Besoins et maltalens fait toute rien hardie). Not listed in Morawski.

81 (*-este, -aite*). In the *ABL* version stanza 81 had only six lines. AdeP added 1383, 1385, 1385, 1387–88 (1387 has a rhyme in *-ertre*).

81 1386 (A maus et a cugniés li peçoient la teste). Erratum here and in 1398: cugnies. 1386 reappears later with the same wording as 2446.

82. Stanza added by AdeP.

82 1402 (Li cuirs o la char blanche fu au roi presentés). GM omit 1400–03. The reading *o la char blanche* is in *NH* only; *JCE* have *o l'escharboucle,* evidently a misreading since the "escarboucle" does not fit the context.

82 1406–09. The *ossemente* of 1406, present in *GDMJN* and confirmed by the *os* of *CE*, is well assured. In 1408, the reading *S'il en avoit beü* is in JC, and the *S'il en passe le col* of G and the *Que s'il en touche a lui* of M appear to be makeshifts. Unless all the redactions are corrupt, *ossemente* must mean 'breuvage préparé avec des os.'

83 (*-ace*) AdeP adds 1414–15, 1424–25.

83 1422 (Des poissons de l'estanc font li oisel ravace). Instead of GM's *ravace, damage* is used by JC. *A* with *macrace,* 'massacre,' may stand nearest to the *ABL* ancestor. *BL* have *menace,* which does not fit the context and which repeats the rhyme-word of 1420.

84–85. Stanzas added by AdeP. 84 is merely a paraphrase of 83, and 85, with an account of serpents with women's heads which have magic stones placed on their foreheads, constitutes an incident not present in the *Epistola,* which has merely in another connection (217, 7–9): Pervenimus deinde in vallem Jordiam, in qua serpentes habitabant, habentes in collo lapides, qui smaragdi appellantur.

84 1427–29. A telescoping of constructions: *n'i avoit poisson qui n'ait demi pié* and *n'i avoit poisson que li oisel n'aient transglouté. F* alters 1429: *Et autresi les ont li oisel engolé,* and M adds a line in a rather unhappy attempt to better the construction (1428.1 Par toute lor grant gent n'i ot plus demoré).

84 1431 (Hueses font de lor cors, car trop ont geüné). *FJ* omit. GM*CE* read *Hueses font de lor cols,* while *NH* have *Huches font de lor cors.* The printed text keeps GM*CE*'s *Hueses,* but replaces *cols* (also found in 1432: Bien estendent lors cols menüement el gué) with *NH*'s *cors.* It would have been better to adopt *NH*'s *Huches* as well.

87–97 (Episode 38, Alexander plays a prank on Porus). Emerging from the desert, the Greek army enters the fertile land of Bactria. Hostilities are suspended so that the Greeks may obtain food and in order that reinforcements be able to reach the Indians. During the truce Alexander assumes a disguise and goes marketing. When Porus, who fails to recognize him, questions him about the Greek leader, Alexander finds the situation highly entertaining and makes the most of it.—Source: *Epistola* 202, 8–203, 24.

87 1488–90. The idyllically pastoral scene imagined by Lambert is what would strike an army that emerges from a desert in which it has cruelly suffered from thirst, whereas the *Epistola* strikes an entirely different note (202,16–17): in loca Bactrianorum auro divitiisque opulenta pervenimus.

88 1496.1 (Ne cuide que per home fust ja iloc seüz). An excellent *BL* line deleted by AdeP, who uses its rhyme-word in an unnecessary alteration of 1501.

88 1502 (Molt fu grans li herbages sor l'eaue de Calus). Manuscript readings: *G* Nilus, *DTFMHL* Caulus, J Galus, *CN* Gaulus, *E* Gruus, *A* Calluz, *B* Caluz. Calus is perhaps a distorted form of Halys, a river in Asia Minor (Quintus Curtius, IV, 5, 1; 11, 5).

89. AdeP adds 1507, 1509, 1520.

89 1509 (Donques ot si grant ire onques mais ot si grant). Erratum: o. m. n'ot si grant. The addition by AdeP of this superfluous line occasioned a rhyme repetition (1513) with an interval of three lines only.

89 1520 (Les trieues sont donnees, et fait li acreant). The word *acreant,* which bears the same relation to *acreanter* as *creant* does to *creanter* is not listed in either Godefroy or Tobler-Lommatzsch. *RSQ* omit 1520, *MJC* read *li covenant.*

90 1521. Erratum: les trieues (li trieues).

90 1524–25 (De toute icele riens qui a vitaille apent Qui vaura si achat et pregne et doinst argent). We may have something resembling the formula used by town criers in proclaiming the opening of a market. Cf. Rutebeuf, *Dit de l'herberie,* end of prose section: En teil meniere venz je mes herbes et mes oignemens. Qui vodra, si en preingne; qui ne vodra, si les laist! Cf. also Jean Bodel, *Jeu de saint Nicolas,* v. 583: Et qui le puet embler, si l'emble!

90 1532 (Por aler au marché monta sur un jument). Here and in 1598, 1607, 1644 *jument* is masculine, but in 1535 and 1543 the word is feminine.

91. AdeP adds 1535–44, 1546–49, 1560–63. The first interpolation exaggerates the burlesque character of the episode.

91 1535. Erratum: Desor (De sor).

91 1535–37. The arrangement and linking of the material in JC, followed in the Volume II text, is more logical than in GM; the alterations of the GM redactor seem to have been made in an effort to link the second hemistich of 1536 more closely to the first.

92 1564 (De vos letres porter tant vos dirai, Porreu). *De vos letres porter* of *JNHBAL* corresponds better to 1559 than GM*CE*'s *De vostre brief porter.*

92 1564, 1572. *Porreu* as vocative of *Porrus* and *Cauleu* as oblique of *Caulus* are exceptional forms introduced here for the sake of the rhyme. *Cauleu* is in a couplet (1572–73) added by AdeP. While GM*CEAL* eliminate by individual alterations the *Porreu,* the indications are favorable to the presence of *Porreu* in the *ABL* version.

92 1566.1 (Qu'il les avra es mains anz qu'al soper mangeu). This *BL* line reflects the *Epistola* (203, 19–20 Cui jurans dixi futurum, ut in manus ejus hae litterae pervenirent). The rhyme-word seems to represent the first person singular of the subjunctive present of *mangier.* Cornu, in *Romania,* 7 (1878), 429, lists only one example of that person: *mengüe* (*Aiol,* v. 9692).

93. AdeP adds 1579, 1582–83.

93 1580 (Si est auques enfers et trestous condomés). The rhyme-word is in *DTF* (condomez), *JN* (condosnez), and *A* (condonnez). Godefroy and Tobler-Lommatzsch give only one example of condomer, 'dompter.' *BLCEH* alter to *condampnez, GMK* substitute wholly different words.

93 1581 (Trop a perdu de sanc, tant a esté navrés). *GDTPRSQYI KENH* have *de sanc* versus *du* or *del sanc* of *FMJCABL.*

94 (*-ers, -és*). *TJC* write 93 and 94 as one stanza rhyming in *-ez*. *GDFMABL* have the proper division and a capital at the head of 94.

95 1600 (Onques ne li costerent vaillant un angevin). Variants for second hemistich: *AB* valissant un terin (*B* tarin), *L* vaillant un romoisin.

96. This 60-line stanza, absent from *ABL*, is an addition by an AdeP bent on exploiting the comic theme of the *Porus gabé* episode.

97 1667. Erratum: Et (En).

97 1673 (Que, s'il me pooit prendre qu'il m'eüst desconfit). *qu'il m'eüst* = 'with the attendant circumstance that he had.' Cf. Tobler, VB, II, n° 16.

98–123 (Episode 39, second defeat and surrender of Porus). In a series of jousts with their opponents the Greeks gain the upper hand. Hemmed in from all sides, Porus surrenders. Alexander, magnanimously, restores his kingdom to his defeated foe.— One sentence of the *Epistola* (204, 1–2 Mox contuli cum Indis manum superatisque his, uti volebam, erepta armis Poro regna restitui) has been spun out into twenty-seven stanzas.

98. AdeP adds 1678–78, 1688.

99. AdeP has added four lines to this Lambert stanza. The insertion of 1698.1–3 (Por ce les enclost puis entre les puis de Tus, Tresq'a la fin du siecle i seront en reclus, Car devant Antecrist n'en istra il mais nus) and 1701.1 (Qant tuit furent ensamble set cent mil sont et plus) gives eight rhyme repetitions in eighteen lines: *nus* 1692, 1698.3; *Tus* 1694, 1698.1; *plus* 1695, 1699, 1701, 1701.1. The carelessness evidenced in the present case by AdeP is so glaring that, contrary to the usual practice in this edition, the lines which constitute the addendum have not been included in the Volume II text.

99 1696 (Il en jurent les mors que porsieut Nereüs). *A* omits 1696 and the *B* reading (*B* 4676), which one way or the other enjoys the support of *LNH*, has been accepted for the AdeP text, although he probably adopted the *lectio facilior* found in GMJ*CE:* Il en jurent la mer dont sire est Neptunus.

99 1699 (Qant li vintismes jors fu passés et esclus). *B*, with *passés et esclus*, alone retains *esclus* as rhyme-word. The normal past participle is *esclos*, analogical to *clos*, but the existence of *esclus* is attested by the noun *écluse*. *L* has *passés et venus*, *NH* omit the line, the other manuscripts introduce *plus:* GM *passés et non plus*, *JCEA passés et un plus*.

99 1703 (O sa gent i entra li rois de Jostarus). A King Dejotarus appears in Lucan (V 5, VIII 10) and a river Jotarus in *Troie* (1139–40 Alamenis ert riches dus D'outre le flun de Jotarus). It remains uncertain whether Lambert wrote *li reis Dejotarus* or *li reis de Jotarus*.

100 1706–07. AdeP erroneously changed the second hemistich of 1706 from *qu'aveit iluec levé* to *que si home ont levé* (cf. *ses homes* of 1707). The GM ancestor rectified the passage by altering the first hemistich of 1707 to *Se li Grieu i aprochent*. The *CE* group chose the GM reading for 1707 and *A* probably adopted it from *CE*.

100 1716. Line added by AdeP.

100.1 (*B* 284, *L* 492). A stanza present in the *ABL* version and omitted by AdeP. In it Porus enjoins Alexander to withdraw from his territory, who refuses and declares the truce at an end.

101–104. These four stanzas which feature Astarot de Nubie's challenge and Dan Clin's acceptance thereof are probably post-Lambertian. The main reason for such an assumption is that 101 and 106, which both rhyme in *-ee*, both purport to describe the beginning of the battle; of the two, 106 agrees more with what follows.

101. AdeP adds 1720–21, 1723–26, 1744, 1752, 1755.

101 1725 (Aprés laça un elme Justin de Valferree). A Justin de Val Ferree appears in the *Chanson de Roland*, v. 1370.

101 1733.1 (Puis l'a com sages hom molt bel araisonnee). The GM*CE*(*L*) line may have stood in AdeP.

101 1744.1 (De Moscolot, d'un isle qui ert en mer betee). This *B* line is probably derived from the *ABL* version. Cf. *L* 1840.1: De Morcalon .j. isle qui ert en mer betee.

102 1773–74 (Et monta el destrier que il avoit conquis En la desconfiture ou Daires fu ocis). Lambert seems to be referring to his account of Darius' death (stanzas 6–17), yet therein he emphasizes the absence of any military engagement. So, how could Dan Clin have conquered a charger at that time? The GM redaction replaces *Daires* with *Sanses*, which brings the reference into agreement with II 76, an AdeP stanza. In Branch III Clin's horse receives three different names: Bauçant (v. 1810), Boniface (2070), and Baiart (5824).

103. AdeP adds 1784, 1789–90.

103 1780–90. The dialogue of the challenge, with its "vous," followed in 1788 by Dan Clin's cutting short the parley with a brusque "tu," is natural and effective; Astarot's maintenance of "vous" in 1790, which comes as an anticlimax, figures in a line added by AdeP.

103 1786 (J'ai non Dans Clins d'Aresse, iteus est mes mestiers). In *BL* the first hemistich reads *J'ai nom Clin de Laresse*. See notes to 847, 5498.

104. AdeP adds 1794, 1800.

105. AdeP adds 1821–22.

106 (*-ee*). Between 106 and 101, which also rhymes in *-ee*, numerous exchanges have taken place at various times, so it is impossible to determine what lines of the *ABL* version AdeP excised or transposed, also what lines he introduced into his own version.

108. AdeP adds 1881–82.

108 1866 (Li cuens Aristés maine la compaigne roial). At the time of the first Porus battle Aristé was entrusted with the command of the first *eschiele*, see vv. 661–662.

110. AdeP adds 1906.

111. Stanzas 111 and 117 rhyme in *-eir* (*-oir*) and are similar in wording and content: the Greek Litonas grievously wounds King Gos of Outremont (117 he decapitates two kings), but is himself severely wounded and falls into a swoon; Alexander commits him to the care of a leech to whom he had just (stanza 110) entrusted Emenidus. In any piece of narrative written by the same author, 111 and 117 are mutually exclusive stanzas. It is to be assumed the duplication is post-Lambertian,

but was already present in the *ABL* version. *A* omits 111 but has 117, *L* includes 111 but not 117. *B* combines the two stanzas into one (*B* 296). It should be noted that *TF*JC, along with *L*, omit 117.

111 1910 (Gos li rois d'Outremons vit seur le brun seoir). Erratum: le roi. *GD* alone have *li rois,* presumably a dittography from the preceding line.

111 1917 (Et Litonas se pasme, ne se puet astenoir). The factitious form *astenoir,* for *astenir,* is guaranteed for AdeP by GJC. Cf. *tenoir,* v. 2732, also a rhyme-word.

111 1922 (Mais qu'il bien le garisse, li donra grant avoir). *JKCNL* have the more logical *les* (i.e. Litonas and Emenidus).

112. AdeP adds 1928, 1936–45.

112 1936–45. The joust of Filote with Margot is absent from *AB; L* has it, introducing it from a secondary source. In GM the joust results in the death of Margot, but in C and *L* he is merely unhorsed; J replaces 1936–45 by a single line (1935.1) terminating the stanza. It should be noted that Margot reappears in stanza 124.

112 1937–39. The omission of these lines by *D, TF,* and *Q* is the result of a bourdon and could easily arise independently in each of the three instances: 1936 and 1939 both start with *Margos.*

113. AdeP adds 1949, 1952, 1955–57, 1959, 1963, 1965–67, 1969–71.

113 1955. A flexionally defective rhyme: *tronçonés* as nominative plural.

115. AdeP adds 2000 and omits 2001.1–2 (*ABL*). Errata: 1991 la pointe (l'apointe), 1992 fais (fait).

115 1989 (Sel feri de l'espee dont tranchent li coutel). Since GM*KCEAL* have *dont tranchent li coutel* (*A* li cestel), this reading has been retained in the Volume II text. On the other hand *JINH*'s *dont d'or sont li coutel* (*N* li pomel, *H* li clavel) is supported by *B* (dont sont d'or li flavel) and may have been the AdeP reading.

116 2012 (Porrus s'en passa outre qu'il l'avoit abatu). AdeP misread an abbreviation of *Porrus* as *puis* and altered the line to *Puis s'en passe outre au roi qu'il l'avoit abatu.* This clumsy and erroneous version led to the deletion of the line by GM*NL*.

117 2030 (Cel caup plut Alixandre si l'est alés veoir). Erratum: Cil caus.

118. AdeP adds 2054–55.

119. AdeP adds 2057 and 2063.

121 2094 (Porrus chaï a terre, molt ot grant maltalent). This stanza end-line added by AdeP makes Porus fall a second time, as a transition to the next stanza: an unnecessary addition, since the opening of 122 constitutes an epic repetition of 121.

122. AdeP adds 2103–07. 2106 has a flexionally defective rhyme: *irascus* as nominative plural.

122 2102 (Quatre cens chevaliers i ont les chiés perdus). *TRJKENAL* read *chevalier.*

122 2109–10. The GM ancestor, having eliminated stanzas 118–119 with their account of Aminadap, deleted these lines as well. The second hemistich of 2109 (Aminadap fu pris et li orfrois perdus) is corrupt in all the manuscripts which include the line. In the impossibility of determining the reading for AdeP, the *B* reading has been inserted in the text; the *orfrois* of *B* may echo the *manche s'amie* of 2042 (stanza 118) which Aminadap wore in battle.

123. AdeP adds 2123–25, 2131.

124–128 (Episode 40, Gog and Magog). When Porus surrenders, his allies the Gog and Magog peoples flee within a narrow precipitous valley. Because of their evil deeds Alexander causes a wall to be built which will hold them imprisoned till the coming of Antichrist.— The legend of Gog and Magog was widespread during the Middle Ages, appearing in many texts and, presumably, also in numerous oral versions. It is impossible to derive the RAlix account from any definite written source to the exclusion of all others. *Bibliography:* Andrew Runni Anderson, *Alexander's Gate, Gog and Magog, and the Enclosed Nations,* 1932; Friedrich Pfister, "Gog und Magog," in *Handwörterbuch des deutschen Aberglaubens,* III, 909–918; Albert Henry, in *Romania,* 62 (1936), 458–461; Paul Meyer, AlGr II, 386–389; A. J. Wensinck, "Yadjudj wa-Madjudj," in *Encyclopaedia of Islam,* IV, 1142.

124. AdeP adds 2154.

124 2158 (Tant que Antecris viegne que ja mais n'en istront). This is approximately the reading of the *ABL* version, as represented by *B*. It has the backing of JC 2158 for the first hemistich, and JC 2157 for the second. Cf. v. 7: Que ja mais n'en istront jusqu'au tans Antecrist.

125. AdeP adds 2167.

125 2163 (Fil a putain le claiment, né par enchantement). An allusion to the Nectanebo story, cf. Nicholas' entreaty to Samson, ADéca 635–636: "E Alixandres fu filz d'un enchantere; Gurpis lo fil de la pute de mere."

126 2172 (Li autre passent outre, eschapé sont as nos). The French author is siding with the Greeks. Cf. II 2899.

128. AdeP adds 2188, 2190.

129–136 (Episode 41, Alexander lectures Porus). Alexander and Porus converse at some length: the latter is ready to surrender his fabulous wealth, but Alexander turns down the offer and forthwith launches into a tirade against avaricious kings.— Only stanzas 129–130 seem to have been composed by Lambert le Tort.

129. Porus' offer of his *tresors* to Alexander echoes a similar gesture by Darius in the *Epitome* (II 17 thesauros omnes, quoscumque reges ac patres mei humi suffosos mihi reliquerunt, ipse tibi tradam).

129 2202. Line added by AdeP.

130 2211–12 (Bons rois adrece terre si la fait bien seoir, Li avers la destruit et fait gaste manoir). Instead of *Bons rois, BL* read *Reis just* and *Reis justes.* Cf. Proverbs 29, 4: Rex justus erigit terram, vir avarus destruit eam.

131. AdeP adds 2226, 2235.

134 2273 (Et cil li amenuise et confont et travaille). In the *ABL* version the first verb is *espelluche.*

134 2280 (Por ce que il ne l'aiment, fait semblant ne li chaille). The first hemistich reads *Por ce que non l'emende* in *B* and *Por ce que ne l'emant* in *L.*

135. AdeP adds 2294–95.

135 2295 (Mains hom en est getés en compieng por le chaut). It is uncertain whether the banal reading of JC (Mains hom en est honis et par froit et par chaut) or the obscure GM reading preserved in the text more nearly approaches the line as written by AdeP.

136 2298 (Puis revenras en Ynde ou tu feïs la treille). Porus' arbor is the one described in stanza 50.

136 2299 (Et tes dieus qui musissent forbis et aparelle). The reference is to the golden idols mentioned in stanza 51. It is AdeP who is ascribing to the statues the mustiness of the vessels mentioned in that stanza. In the *ABL* version the first hemistich reads differently: Tes des qui sunt chaeiz (*B* qui lai sunt d'or, *L* qui i reluisent).

136 2300–03. Alexander will again in 3874–77 proclaim his intention to take Babylon and the tower of Babel, and slay the guardian dragon, but in the latter passage nothing is said about conquering Egypt.

136 2303 (S'ocirrai le serpent q'on dist qui tous jors veille). The Bible mentions a Babylonian dragon which Daniel slew by stuffing it with lumps of pitch, fat and hair (Daniel 14, 22–26). A similar story is told of King Sapor in the Jerusalem *Talmud* (*Ned.* 3, 2), see Nöldeke, "Beiträge zur Geschichte des Alexanderromans," *Denkschriften der Kaiserlichen Akademie der Wissenschaften in Wien,* phil.-hist. Classe, 38 (1890), p. 22; and of Alexander in the Syriac version of the *Pseudo-Callisthenes,* the Ethiopian version (ed. Budge, II, 166–169), the *Book of Marvels* by Ibrahim b. Wasif-Sah, the *Description of Africa and Spain* by al-Idrisi, the Arabic *Alexander* edited by Garcia Gomez, the *Nuzhat-al-Kulub* by al-Kazwini, the *Recontamiento del rey Alexandre,* and in the Hebrew *Alexander* translated by Moses Gaster. The French author may have borrowed the fact that the monster never slept from Benoît (*Troie* 1369 Quar un serpenz qui toz jors veille . . .) and/or from Ovid (*Metamorphoses* VI 149 Pervigilem superest sopire draconem). No extant version of the RAlix recounts Alexander's encounter with the Bablyonian dragon, but manuscripts *ACFMY* refer to such a struggle in stanza 24.2 of Branch IV, see Volume VII, p. 37.

137–147, 179–186 (Episode 42, the Eastern Pillars of Hercules). Alexander and Porus, who have become friends, journey to the pillars erected by Hercules and Bacchus. They encounter the timid Ichthyophagi, the fierce Cynocephali, and are battered by storms. Several Greeks, who enter a cave consecrated to Hercules and Bacchus, lose their lives.— The source of this episode is *Epistola* 204, 6–209, 13. The *Bonnes Arcus* have been discussed by G. L. Kitteridge, in *Anthropological Essays Presented to Frederic Ward Putnam,* New York, 1909, pp. 545–566, and by Raymond Weeks, in *Mélanges offerts à Emile Picot,* 1913, I, 209–213.

138 2317 (Or se sont cil de Bastre semons et bani tuit). Erratum: Or resont.

138 2321 (Et soient de faucilles et d'autre chose estruit). Such is the reading of *JICEN,* except that *chose* should be corrected to *rien.* GM read *De faus et* (M *De lïens*) *de faucilles soient vilain estruit* and add two lines (2321.1–2) specifying the function of these *vilains.* Since the *vilains* are unnecessary to the meaning of the stanza, *A*'s *volains* (E sïent de faucilles e de volains estruit) probably reflects the Lambert text. On

volain 'sickle,' see Godefroy, s.v. *volant,* Dauzat, *Dict. Etym.,* s.v. *volain,* Gamillscheg, EWFS, s.v. *volant,* Levy-Appel, PSW, s.v. *volam,* Meyer-Lübke, REW, n° 9430a.

138 2322 (Menront l'ost Alixandre et Porron quil conduit). Instead of *Menront, BL* offer *Seuent,* a more satisfactory reading.

140 2351. Line added by AdeP.

140 2352 (On ne sait qu'il i a, tost seriés mengiés). GM with *N'i a se serpens non* and *L* with *Tant i a serpentine* seem closer to the *Epistola* (204, 15–16 elephantis et serpentibus plenos) than the JC*B* reading. *A* has *E d'oiseus e de bestes.*

141 2357. Line added by AdeP.

141 2360 (Que tuit s'en aillent sain li petit et li grant). The *ABL* version reads *Per ço que tote l'ost est venue autretant,* which better fits the context. The word used by AdeP at the end of the first hemistich is either *sain* (M) or *lié* (JC); G has *outre,* which is wrong, since it conflicts with Porus' advice to advance no farther.

141 2362–67. Alexander's expression of contempt for the statues of Hercules and Bacchus probably reflects *Epistola* 204, 9–12 (Quae an solida essent, ego scire cupiens omnia jussi perforari, et id ipsum cum vidissem solida esse, simili metallo complevi et Herculem Liberumque dejectis simulacris victimis complacavi), but Lambert may also have been influenced by Daniel 14, 2–21.

141 2363 (La gent de ceste terre sont fol et mescreant). The collective singular feminine subject with a plural masculine predicate was introduced by AdeP. The testimony of *AB* is that Lambert had written *Li home d'este terre.*

141 2367 (Il n'ont tant de vertu ja mais en ississent). For other occurrences of a stressed third person plural ending see note to 782.

141 2368.1 Porus' dismay, recorded here and again in 2384.1–3, was introduced by the GM ancestor. In the case of 2368.1, it is present, in a slightly different form, in *K* and may have been borrowed by *K* from GM.

142. AdeP adds 2374, 2378.

142 2371 (Puis sont venu a l'eaue, dont parfont sont li gué). That it is a river which is crossed by the aid of wattles and brushwood is due to an alteration by AdeP. *BL* (*A* omits) had for 2371 *E vindrent al mollin si sunt tuit enz entré.* The *mollin* was preserved by AdeP in 2374, a line added by him, which in JC reads *Par devant les ymages sont el molain* (*J* molin, *C* moilon, *NH* milieu) *entré.* The word *mollin* is defined as 'fondrière' by Verrier and Onillon in their *Glossaire des patois et des parlers de l'Anjou.*

142 2371.1–9 (Mais cil qui puis les dius i estoient gaé Furent tout sor le rive mort sans ame trové Et le boce en travers l'uns sor l'autre jeté. Por çou que ne pert plaie, nus n'en furent navré, N'en pot onques li rois savoir la verité Comment il furent mort ne illuec aporté. Cil du païs li disent, qui ont le liu hanté, Ce sont goupil hairés qui les ont estranglé. D'outre aler a li rois le cuer entalenté). This *L* insertion is patterned after certain lines of stanza 186, which also rhymes in *-é.* For *goupil hairés,* cf. Engl. werewolf, Germ. werwolf?

142 2372 (Tant i ont cloies faites, ros et raime geté). For the second hemistich *B* has *ragimels* (=*ragimels?*) *enz gitté* and *L* reads *et ramiles geté.*

142 2384.1–3 (Viegnent or ça avant que trop ont la esté. Qant Porrus l'entendi, s'a sa coupe clamé; Alixandres l'esgarde si l'en a molt gabé). For these three GM lines see note to 2368.1.

143. AdeP adds 2391, 2395–97, 2407. The first part of the stanza recalls 74, a stanza which also rhymes in *-er*. AdeP has increased the resemblance by borrowing four lines from 74: 1307 (2391) and 1308–10 (2395–97).

143 2409 (Les dens en a fait traire et tous les os oster). The *ABL* version reads *Quant lor unt les denz traites, sis a faiz escorner.* Cf. *Epistola* 206, 19–20: detractisque cornibus seu dentibus insignibus.

143.1. The GM ancestor added a stanza which is simply a condensed variant of 143, with *-ier* rhymes in place of *-er*. It is to be noted that he located the battle with the elephants on the banks of a river named Gomar, and that the *Epistola* likewise locates it at a river, there termed Buebar, Buemar, or Bylebar (Epistola 205, 17).

145 2431 (Les laus du sacrefice chanterent en yndois). Cf. *Epistola* 205, 2: Quibus honoratis collaudatisque. The word *laus,* normally *laudes* in Old French, was obviously suggested to Lambert by the Latin *collaudatis.* Manuscript readings: *GMJ* chans, *DFA* laus, *T* laiz, *CEB* lois, *HL* los (*N* omits line).

145 2432 (Qui ierent revestu, doi chapelain cortois). This somewhat unusual location of the relative clause displeased various scribes, who changed the *qui* to *si* (*FB*), *car* (*K*), *la* (*C*), *et* (*E*); *NHA* alter the line.

146 2434 (La devise du mois lor annonça li prestre). *La devise du mois* may refer to the distinctive marks of the month, such as *la kalende du mois,* mentioned in 2428, 2433.

146 2437 (Une seche palu troverent a main destre). The *mole* in GM, which replaces *seche,* is due to the influence of *mole* in 2438. Cf. *Epistola* 205, 6: Palus erat sicca et canna abundans. *A* variant: Une moiste pailu.

146 2439 (De diverse maniere lor sailli une beste). *B* alone, with *de novelle maniere* offers an exact translation of the *Epistola* (205, 7–8 belua novi generis prosilivit.).

147 2451 (A l'aube aparissant, ains que fuissent meü). *B* alters the second hemistich to *si sunt d'illeques moü* and adds an extra line: Es dereirans bois d'Inde sunt torné et muevu. *B*'s extra line reflects the *Epistola* (205, 14–15 pervenimus deinde ad silvas Indorum ultimas), but the repetition of the 2451 rhyme-word (moü) with just a different spelling (muevu) makes one hesitate to ascribe 2451.1 to Lambert le Tort.

147 2452 (Liotifal lor sont dedevant l'ost venu). *Liotifal* translates *Ichthyophagos* (*Epistola* 207, 5). Manuscript readings: *G* Liottifal, *DTYNHB* Liotifal, *FMRSPQI* Leotifal, *J* Li oliffant, *K* Ostifalois, *CE* Liocifal, *A* Liostifal, *L* Cenaufart.

147 2458–59. Both these lines appear in the *ABL* version, and the presence in GM of the *ja ne seront veü* of 2458, and in JC of the *poisson cru* of 2459 shows that both were retained by AdeP. JC has condensed 2458–59 into one line, while GM has deleted 2459.

147 2459 (Tant com il i conversent, vivent de poisson cru). Cf. *Epistola* 207, 6–7 crudo pisce tantummodo et aquarum haustu viventes.

147 2461 (Car il vivent d'encens et de bon balsamu). Cf. *Epistola* 211, 9–12 Locus autem erat largus, ture et opobalsamo immenso abundabat, quae plurima ramis suorum innascebantur nemorum. Exin vesci incolae ejus regionis consueverant. Tobler-Lommatzsch, s.v. *basme,* lists *balsemier* and *balsimes,* but not *balsamu.*

147 2467 (Car plus prenent poissons, qant il sont esmeü). In *ABL* the second hemistich reads *sens rei et sens cornu.* The *cornu* probably designates some kind of fish-net, unless, possibly, a bident or trident for spearing fish.

148–163 (Episode 43, the Perilous Valley). The Greeks descend into a circular valley from which they are unable to issue forth. Alexander discovers an inscription stating that men entrapped within the Perilous Valley will be allowed to leave only if one of their number consents to remain imprisoned. The King decides to be that one. Left behind by his departed army, he makes another discovery: under a huge stone there lies a devil who canot free himself. From him the King learns a way out of the Perilous Valley.— AdeP's account of these bizarre happenings is based on an older version which he found in his B-type model, and which may have started with the B* redactor. In any case, its author has fused two distinct tales, the story of the self-sacrificing hero and that of the imprisoned demon. *Bibliography:* Gédéon Huet, "La Légende de la montagne d'aimant dans le roman de *Bérinus,*" *Romania,* 44 (1915–17), 427–453; 45 (1918–19), 194–204; Johannes Bolte and Georg Polivka, *Anmerkungen zu den Kinder-u. Hausmärchen der Brüder Grimm,* II, Leipzig, 1915, n° 99: der Geist im Glas; Ivar Hallberg, *L'Extrême Orient dans la littérature et la cartographie de l'Occident des 13e, 14e et 15e siècles,* Göteborg, 1906, pp. 550–551 (Vallis Infausta).

148 2471–79. Although these lines are absent from MS *B,* they must have been present in the B-type (B*) manuscript used by AdeP. Their description of an equinoctial storm reflects the contents of stanzas 181–183, 185 and indicates that originally the Perilous Valley episode was located after those stanzas, which is still the case in MS *B.*

148 2482. Erratum: a cuellir (acuellir).

148 2486 (La montaigne fu haute et li vals reonda). The intransitive meaning here given to *reonder* seems to be 'tourner en rond, être circulaire.'

149 2517, 2520–21. These lines, of no importance for the narrative, are present not only in GM but also in *CE,* a combination which would normally assure their having been in AdeP. But, beginning in 147 and continuing into 169, there is conclusive evidence that *CE* had access to some manuscript of the GM family and used it to supplement C, which remains the normal *CE* source. Thus, while 2517 and 2520–21 have been retained in the Volume II text, it is quite possible that they were introduced by the GM ancestor.

150 2522 (Segnor, la veïssiés grant duel et grant iror). The poet addresses his audience. The preceding stanza also starts with *Segnor,* but there it was Alexander speaking to his men.

151 2552–53 (Haï! rois Alixandres, com par estes conquis! Ici morrons de fain, n'en estordra uns vis). These two lines are absent from *JBL*. Evidently, they are uttered by Alexander's soldiers, yet do not fit the context, since the King is alone at the time.

152 2569–70. Two flexionally defective rhymes.

153 2582 (Maus est se par un home perissent tant baron). Cf. ADéca 568: Que n'est pas ben que moirent tant baron. In the ADéca Alexander is planning to meet Nicholas in single combat.

153 2596. In 2596–97 the peers address Alexander as *tu*. In 2598 (deleted by JC*L*) M maintains this with *ta proëce,* but G's *vostre proëce* is supported by *B*.

154. Stanza added by AdeP, which serves to introduce Emenidus as a major figure in the Perilous Valley episode.

154 2619–20. These superfluous lines of GM are present also in *K*, which may indicate that they go back to AdeP and that they were thereafter dropped by *JIL* and C. The GM ancestor introduced two additional, and even more superfluous, lines (2620.1–2) and, in order to locate them, transposed 2617–18 to follow 2620.2. On account of this reasonable probability that they were in AdeP, lines 2619–20 have been retained in the text. But it is also possible that *K*, which in a few instances gives evidence of contamination on GM (see note to 2368.1) may have borrowed them from that source; in that case 2619–20, like 2620.1–2, are a GM addition.

155. In *B* the stanza was 33 lines long and embraced the army's plaint on leaving Alexander and its departure (*B* 353). AdeP prefaced this with 43 lines (2621–63) devoted to Emenidus, whom he had introduced in stanza 154; he also expanded the army's plaint from *B*'s 15 lines to 23 lines (2670–92), but left the army's departure substantially unchanged (2693–2704). The result of the AdeP expansions was to make an 84-line stanza which alone GM keep intact, the other redactions finding ways to reduce it. J, followed by *L*, deleted the plaint, *NH* condensed it, while *CE*, imitated by *Q*, detached the plaint and the departure from the Emenidus portion, and relocated them as a separate stanza just before 160.

155 2623 (C'est dolors des auquans qui peüst amender). Erratum: C'est dolors des auquans, quil peüst amender! Manuscript readings: *GL* qui, *DTFMN* quel, *JICH* quil, *KE* que, *JN* pueent, *H* voelent.

155 2658 (Et puis que il n'avront ques soloie garder). Erratum: qu'il ne m'avront.

155 2670 (Segnor, molt ot grant duel quant vint au desevrer). This is the initial line in *B* (stanza *B* 353) and of the second part of *CEQ* 155, which these three manuscripts locate between 158 and 160.

155 2680.1 (Les aols gens baissier e les pros eslever). This extra *B* line (*B* 5791) contains a Provençal word; on *aol,* 'bad, cowardly,' see REW n° 3960.

155 2691 (Qant li rois vit içou, si commence a plourer). This line is present at this point only in GM and *CEQ*, which could have borrowed it from GM (see note to 2517), but in equivalent form is in *JL* and *NH* as 2694.1. Since both lines are absent from *B* we have no way of deciding which of the locations (and wordings) it had in AdeP.

156–158. Along with stanzas 154 and 159, stanzas 156–158 represent an AdeP addition to the Perilous Valley episode. They describe the harrowing night Alexander spent alone with Bucifal, both buffeted by a storm and aggressed by flame-spewing dragons, winged serpents, and snarling devils. In his "Sur un épisode de la *Chanson d'Aspremont,*" Alfred Jeanroy compares Alexander's ordeal with what Naime and his horse Morel underwent on Aspremont: they were battered by hailstones and attacked by a griffin. His conclusion: the RAlix has borrowed from *Aspremont,* which, in turn, was influenced by the *Descriptio qualiter Karolus Magnus clavum et coronam Domini a Constantinopoli Aquisgrani detulerit* . . . (*Romania,* 60 [1934], 85–88).

156 2709 (Et gete une puor dont li rois sent la flaire). Erratum: le flaire. On *flaire* see Gunnar Tilander, *Lexique du Roman de Renart,* s.v. *flaire.*

156 2715 (Sist li rois qui tous dis fu de biens essamplaire). A flexionally defective rhyme.

157 2721 (Et sovent esclistrer et les pierres chaoir). MJC read: et la foudre (*CNHL et esfoudres*) chaoir.

157 2732 (Et moi segnor de terre et largement tenoir). The *tenoir,* for which *G* is supported by *DTF,* by *K,* by *E,* and by *H,* has been retained in the Volume II text. See note to 1917. The clumsy and confused structure of 2731–32 is confirmed by all the groups and apparently goes back to AdeP.

157 2737 (Hier fustes vos en joie, hui est de blanc en noir). Ott, in his *Etude sur les couleurs,* p. 24, quotes the following three lines from Wace: Tost l'avreient turné e mis del blanc en noir (*Rou,* v. 2766), Tel envie unt de lui qu'il nel poent amer, Volentiers li fereient le blanc el neir müer (*Chronique ascendante,* vv. 92–93). Similar expressions occur in Branch IV, vv. 877, 1701.

159. C drops this repetitious stanza and *JL* transfer it to follow 155. The transference by *CEQ* of the latter part of 155 (see note to 155) to the place which in AdeP had been occupied by 159 must be an independent phenomenon.

159 2767 (Ses gentieus compaignons Alixandres recoie). Erratum: reçoie. Also, in 2786 read *reçoier* (recoier). On *receer,* 'regretter,' and the analogical form *reçoier* derived from the stem-stressed persons of the present indicative, see REW n° 7123; Gunnar Tilander, *Remarques sur le Roman de Renart,* pp. 29–32; Schultz-Gora, in ASNS, 146 (1923), 251–252. On *raqueer-recoier,* 'calmer,' see Ch. H. Livingston, in *Modern Language Notes,* 60 (1945), 522–525.

159 2770 (La terre, icel petit que Dieus en fist, fust moie). The idea that God did not create a world vast enough to appease Alexander's vaulting ambition appears elsewhere in the RAlix: Branch I, vv. 515–517, 2031–33; Branch II, vv. 3085–87; Branch IV, vv. 1029–30.

159 2779 (Et li dieu qui m'ont pris, dont je ne me gardoie). The gods whom Alexander is blaming for his predicament are, presumably, Hercules and Bacchus.

160. For 160 GM on the whole remain faithful to AdeP. On account of their diversified treatment of the preceding stanza, *JL* drop vv. 2783–92, *CEQ* replace 2783–87 by two lines, *NH* eliminate 2783–2804.

160 2797 (Et les nues torbler et le tans a changier). The modification of construction from the pure infinitive to *a changier* was present in AdeP. It was suppressed by *T* and *CEQ*. The *B* reading is different (*B* 5828–29 E les nues trobler e fortment nercïer, Plus de .xl. fez vit lo trone cangier).

160 2812 (En mi ot un perron qui plus iert durs d'acier). This line, present only in GM and *CE*, was an addition either by GM (in which case *CE* borrowed it from GM, see note to 2517), or else by AdeP (in which case it was deleted by *JL* and *NH*). In the presence of this uncertainty, it has been retained in conformity with the basic manuscript.

161 2840 (Li diables respont, qui fu de grant voisdie). This line, omitted by JC, is useful for the sense and was resupplied, in each case in a different form, by *K* and *L*.

161 2854.1–14. These fourteen lines, which rhyme in *-ie* and are found only in *B*, correspond in content to stanza 162 (*-iz*), a stanza not present as such in *B*. In both accounts (*B* and AdeP) Alexander moves the huge stone slab which keeps the demon imprisoned. Whether this allows him to escape remains uncertain, though AdeP does write that he jumps up (v. 2864 Li diables saut sus si a jeté deus cris).

163 2882–85. Alexander's tent is described at great length in Branch I, stanzas 91–98.

163 2883 (Les cordes sont de soie, li paisson de roal). On *roal*, 'ivoire de morse,' see REW, nº 4215; Brugge, in *Romania*, 3 (1874), 157; and Gay, *Glossaire archéologique*, s.v. *rohart*.

164–166 (Episode 44, the aquatic women). Out of the Ocean come women of marvellous beauty, but the Greeks who seek their embraces are drawn into the depths of the sea where they perish. — Source: *Epistola* 218, 7–8; 219, 6–16. AdeP has added vv. 2908, 2914, 2917, 2932 and omitted 2912.1–2, 2919.1–3.

165 2918 (Quant il ierent si las que faire nel pooient). On *le faire*, 'faire l'acte amoureux,' see Gunnar Tilander, *Lexique du Roman de Renart*, s.v. *faire*.

165 2919.1–2 (Com cil les esgardoient, tant beles les veoient Si s'esforçoient tant que sor eles moroient). These *BL* lines reflect the *Epistola* (219, 13–15 cum essent specie mirabiles, affectu suo avide victos corrumpebant aut veneria exanimabant voluptate).

167–178 (Episode 45, the three magic fountains). Alexander captures four old men of gigantic stature, who tell him that he has entered the land of the three fountains: resurrection, immortality, youth. That evening the Greeks encamp near a spring; a cook had prepared fish for supper and was allowing his meal to cool off, when two hounds overturned the dishes and spilled their contents into the nearby water. Immediately the fish came back to life. On being informed of this marvel, the King caused a reservoir to be built into which the fountain would be fed. Alexander then decides to discover the fountain of immortality, which he has learned can be seen only once a year. His scouts are under strict orders not to bathe in its waters. Enoch, one of them, comes upon the fountain and takes time out for a bath. When he returns to the Greek camp, it is too late for Alexander to reach the fountain while still visible. The disobedient Enoch is punished by being immured within a pile of

mortared stones till the end of time. — None of the Latin versions of the *Pseudo-Callisthenes* mentions the fountains of resurrection and immortality, but the Greek *Pseudo-Callisthenes* does so (II, 39, 41). There the two fountains figure as one, whose magic properties are discovered by the cook Andreas, thanks to a salted fish that comes back to life. Andreas attempts in vain to hide from the King the fact that he has drunk some of the water. He ends by being cast into the sea with a heavy stone chained to his neck. There seems little reason to doubt that the Greek text must be the distant source of stanzas 167–178, but by what intermediary, or intermediaries, the French author learned of the contents of Ps-C II, 39 and 41, cannot be determined. *Bibliography:* Bolte and Polivka, *Anmerkungen zu der Kinder.-u. Hausmärchen der Brüder Grimm*, 16 (die drei Schlangenbläter), 57 (der goldene Vogel), 97 (das Wasser des Lebens), 158 (das Märchen von Schlaraffenland); T. F. Crane, "The Mountain of Nida, an Episode of the Alexander Legend," *Romanic Review*, 9 (1918), 129–153, 12 (1921), 80–83; R. M. Dawkins, "Alexander and the Water of Life," *Medium Aevum*, 9 (1937), 173–192; Hermann Ethé, "Alexanders Zug zum Lebensquell im Land der Finsterniss," *Sitzungsberichte der ph. und hist. Classe der K. B. Akad. der Wissensch. zu München*, 1 (1871), 343–405; Israel Friedlaender, *Die Chadhirlegende und der Alexanderroman*, Leipzig and Berlin, 1913, pp. 3–42, 331; Israël Lévi, "La légende d'Alexandre dans le Talmud et le Midrasch," *Revue des études juives*, 2 (1881), 293–300, 7 (1883), 78–93; Paul Meyer, AlGr II, pp. 175–177, 183; Martin Ninck, *Die Bedeutung des Wassers im Kult und Leben der Alten, Philologus, Supplementband* XIV 2, Leipzig, 1921, pp. 31–39; August Wünsche, *Die Sagen vom Lebensbaum und Lebenswasser, altorientalische Mythen*, Ex Oriente Lux 1, 2, Leipzig, 1905.

167 2937 (A la tierce lieuee, devant l'aube aparant). Delete comma.

167 2940 (Velu sont commë ours, poil ont dur et poignant). The hiatus in *commë ours* is present in *GDF*, in *IL*, and in *EQNH*. It was eliminated in various ways by *T*, M, *JK*, and *C*. It reappears in 3785 (Velus fu commë ours et esnüés de dras).

169 2986 (Ça en arriere fumes a une feste aiglent). The word *aiglent* seems derived from Latin *aquilentus*, see REW, nº 585.

169 2991–93. This is the sole allusion in stanzas 167–178 to the fountain of youth, which will be treated later in a separate episode (201–206).

172 3017 (Ce fu el mois de mai, que li tans renovele). A few days before, winter had just set in (see 2471, 2480).

173 3032 (Ainc n'en sot mot li quieus, si vinrent doi levrier). Erratum: s'i (si).

174 3046–53. The engineering features herein described have been discussed by Otto Söhring, in *Romanische Forschungen*, 12 (1900), 510–511.

175 3060–61. The word *cave* has here the meaning of 'vallée encaissée,' cf. Engl. hollow. The OFr translator of William of Tyre, faced with *inde vallem angustam, quae dicitur Cavea Roab, usque ad campestria Medan transierunt* (XIII, 18), writes: si se mistrent par mi la paienime par une estroite valee que l'en claime la Cave Roab, jusqu'il entrerent es plains de Medan. *C* replaces *une cave* by *un cavain* and *I* by *une combe*.

176 3079 (Enoc, uns riches hom, en est alés avant). As Paul Meyer has wryly observed (AlGr II, p. 175, fn. 1), the name Enoch is particularly well chosen "pour un homme qui va se trouver soustrait aux conditions normales de la vie."

179–186 (Episode 42, the Eastern Pillars of Hercules). After an encounter with the Cynocephali, the Greeks are assailed in quick succession by cyclonic winds, a snow storm, and torrential rains. They reach a cave consecrated to Hercules and Bacchus, but those who penetrate inside are later found stretched lifeless at its entrance. — Cf. *Epistola* 207, 9–208, 26. See note to stanzas 137–147.

179 3113 (Qant vinrent au pertuis que Artus li ber clost). Erratum: qu'Artus et Liber clost. Instead of *au pertuis, B* has *als erres* and *L as bonnes*. It is possible that the *B* scribe was using a word derived from Latin *ara,* 'altar,' cf. REW, n° 558a.

179 3114 (Çoinocifal lor saillent des desers de Rimost). The E redaction of Prester John's letter mentions a *Rimoc* (ed. Zarncke, p. 921: in planicie Rimoc).

179 3115 (Testes orent de chien, molt sont lait et empost). Cf. Isidore of Seville, *Etymologiae,* XI, 3, 15: Cynocephali appellantur eo quod canina capita habeant.

179 3116 (A grans pierres puignans vinrent arochier l'ost). Erratum: puignaus.

180 3120–22. For this passage AdeP had a confused and unsatisfactory reading, which was approximately as follows:

3120 Cel jor montent le tertre qui tous autres puis vaint
3122 Et le mont d'Ethiope qui tous les vaus ataint;
3121 Voient Occeanon qui toute terre açaint
3121.1 Et toute la contree si com la mer l'estraint.

180 3125 (Cil d'Ynde li ont dit d'aler avant ne paint). AdeP's first hemistich (Ci li dïent si home) is an alteration which conflicts with the first line of the following stanza, so the correct *BL* reading has been restored in the Volume II text.

180 3129 (N'a tant d'umilité dont nule riens enpraint). *umilité,* 'humidité,' is so spelled in all the manuscripts in which it occurs.

181 3131. Line added by AdeP.

181 3136–49. These fourteen lines are a post-Lambertian interpolation. The original sentence read (3134–35) *Ja estoit li fus grans, et li rois descendus A un estanc qu'il truevent entre tertres agus,* (3150) *Qant uns estorbellons lor est devant venus,* a sentence which closely adhered to the syntactic pattern of the *Epistola* (207, 16–18 Aeque cuncta erecta tentoria erant largique ignes accensi, cum repente Euri venti tanta vis flantis exorta est).

181 3141 (Et environ le dos comme bestes velus). *AB* read *E ot chascuns dos testes e doz pez* (*B piez*) *e dos buz. A*'s *pez* and *B*'s *piez* are Southern forms which correspond to OFr *piz* (Latin *pectus*). Medieval treatises on monsters do not mention the bicephalous men described by the interpolator, but cases of *duplicitas anterior* are discussed, classified, and illustrated by Ernst Schwalbe, in *Die Doppelbildungen,* Iena, 1907 (part 2 of *Die Morphologie der Missbildungen der Menschen und der Tiere*).

181 3152 (Les somiers trebuchiés et de tisons ferus). The *tisons* are the firebrands from the camp fire of 3134.

181 3153 (Peliçons et mantiaus i ont assés perdus). *JH* omit the line, while GMC*L*(*A*) read *Pavellons.* In the light of 3151 (Qui tres et pavellons lor i a abatus) the AdeP reading appears to be a dittography, and *B's Peliçons* has been introduced into the Volume II text.

181 3159 (Ou il ou Erculés font ore ces vertus). For the first hemistich *ABL* read *Antre lui et Artu.*

182 3178 (La noif que iert remise chaucha comme sablons). The meaning is obscure. In *BL* the first hemistich reads *Cele qui ne remet* (*B no rimet*).

182 3179 (Aprés lor vint de pluie si grant sorjonsions). Manuscript readings: *G* sorjonsions, *D* sormontoisons, *TF* abondisons, MJC*A* confusions, *B* sorversions, *L* abonsions.

182 3181 (Li estans rempli d'eaue, qui iert et grans et lons). A post-Lambertian line, since it refers to 3136–38, interpolated lines which state that the horses and the oxen belonging to the Greeks drink the pond dry. See note to 3136–49.

183 (*-ut*). The *ABL* version of stanza 183 contained eight lines (3182–84, 3184.1, 3185–86, 3186.1–2), which follow the *Epistola* fairly closely (207, 23–208, 1; 208, 21–22 Tum hortor milites, quia aequinoctiali tempore . . . id accidisse non deorum ira, quod octobrio mense in hieme, non in aestate autumnoque urgueret . . . et triduo continuo sine sole claro id nobis accidit pendente minaci nubilo). AdeP deleted 3184.1, 3186.1–2 and added 3187, thereby reducing the stanza to six lines.

183 3184.1 (Tres jors fu li soleils que unques n'aparut). An *Epistola*-based line eliminated by AdeP.

183 3186.1–2 (Cil respondent au rei qui bien l'orent seüt Qu'autrenus esteit fors e li ges d'iver grut). The explanation conforms to the *Epistola.* 3186.2 probably means 'That autumn was over and wintry cold on the increase,' that is if *A's grut* (*B* reads *brut*) is the equivalent of *crut,* from *croistre.* AdeP replaced 3186.1–2 with a line he composed (3187 Mais onques por le dire nus d'aus ne s'aparut) which succeeds in contradicting the *ABL* version and Lambert's Latin source.

184 3189 (Qui ont longes les barbes jusqu'au neu des baudrés). A cliché in the description of beards, see Ph. Ménard, *Le Rire et le sourire dans le roman courtois en France au Moyen Age* (1150–1250), pp. 49, 71, 395.

184 3196–3200. That a king should be recognized by his physical appearance is an epic commonplace, see Albert Henry, in *Archivum Romanicum,* 19 (1935), 350, who also refers to *Roland* 116–119 and *Eneas* 712–719. No mention is made here of the fact found in the *Epitome* and duly noted in 4748 that Alexander was below average height. See note to that line.

185 3208 (Car je voi molt le ciel et pale et ynde et bleu). Instead of *bleu, AL* have *creu* (*A crou*). On *creu,* 'jaune safran,' see REW n° 2337; Levy-Appel, PSW, s.v. *cros;* D. S. Blondheim, *Les Gloses talmudiques de Raschi,* I, 36; Gunnar Tilander, *Glanures lexicographiques,* s.v. *groc.*

185 3210 (Ains sont irié li dieu qui nos ont mis en freu). Manuscript readings: *GD* qui sont orible et feu, *TF* si ne nos aiment preu, M qui nos

ont mis el feu, J qui nos metent en freu, *NH* qui nos ont mis en freu (*N* feu), *A* qui nos unt en esfreu, *B* quin ont mis en esfreu, *L* que j'ai passé lor veu, *CEQ* Et je cuit bien de voir que irié sont li dieu. The rare word *freu* is cited by Godefroy for this passage and for *Florimont*. Its meaning is uncertain.

186 (-*é*). The AdeP text of stanza 186 includes 38 lines (vv. 3216–53), of which twelve were composed by him: 3217, 3226–27, 3232, 3238, 3247–53. One may safely ascribe to Lambert the fourteen lines (3216, 3218–25, 3228, 3233–35) which are based on *Epistola* 209, 1–5: antrum Liberi, quo perdidi homines missos, qui dicebantur tertia die febribus mori, quia speluncam dei introissent. Quod fuisse dei manifestum mortibus eorum probavimus, quia intrari praeter religionem et sine muneribus specus non poterat. Although present in *ABL*, vv. 3236–37 and 3239–46 are post-Lambertian: they feature the two old men who first appear in stanza 184, a stanza which is post-Lambertian, see Introduction, section 3. Lines 3229–30, present in *B* (*B*, vv. 5551–52) and AdeP, are apparently a B* addition.

186 3221 (Desous une grant roche truevent un lieu cavé). The *sacré* of GM and *Q* for *cavé* is a dittography caused by 3223 (Et orent icel lieu beneoit et sacré).

186 3224–25, 3231, 3233–35. MS *L* gives another version of these six lines — as 2371.1–6 — which stands somewhat closer to the *AB* readings than does the *L* text for stanza 186. See note to 2371.1–9.

187–200 (Episode 46, the flower-maidens). From a distance the Greeks descry a luxuriant forest, wherein grow medicinal herbs, aromatic plants, and the fabled mandragora. Under each tree stands a maiden of surpassing beauty. Helped by the two old men who guide them, Alexander and his men force their way across a bridge guarded by two maul-wielding automatons. They are warmly greeted by the maidens, in whose company three days are spent. Alexander is told of the strange life-cycle of his hostesses: each year at springtime they are born of the trees' blossoms, but with the coming of autumn they wilt and sink into the ground. — The Bartsch-Wiese *Chrestomathie* includes stanzas 191, 191.1–3, 192–200 with a text based on MSS *ACDEFGHJST* (spellings of *H*). Albert Henry's *Chrestomathie* has stanzas 194–200: his text is based on *G*, collated with *A* and *B*. The tale of the tree-born maidens is an ancient one, already mentioned in the Ramayana. The Arabs adopted it, localizing it in the island of Wakwak (so named from the supposed sounds uttered by the girls). Through them it had reached Spain by the twelfth century, since the island of Wakwak appears in the *Kitab-al-djagrafiya*. A missing link in the chain of transmission is the presumed common source of the RAlix episode and a parallel account belonging to the Strasbourg version of Lamprecht's *Alexanderlied* (vv. 5157–5338 of the Kinzel edition). It is the author of this lost text who, presumably, imagined that the flower maidens were visited by Alexander. — *Bibliography*. Gabriel Ferrand, "Wakwak," in *Encyclopaedia of Islam*, IV, pp. 1105–09; Emilio García Gómez, "La Forêt aux pucelles," *Boletin de la Real Academia de la Historia*, 90 (1927), 197–215; Alfons Hilka, in ZRPh, (1933), 211–212; Paul Meyer, AlGr II, pp. 181–182.

187. AdeP adds 3262.

189. AdeP adds 3288, 3295.

189 3294 (La mandegloire i naist, q'a trover n'est legiere). For the second hemistich G and *B* read *en forme d'ome entiere*. The anthromorphous feature ascribed to the mandrake is a commonplace and probably accounts for the identical substitution in *B* and G. On the mandrake see Adolf Taylor Starck, *Die Alraune, ein Beitrag zur Pflanzensagenkunde*, Baltimore, 1917.

190 (-é). At the beginning of stanza 190, MS *Q*, which since 155 had been with the *CE* subgroup, returns to the M group.

190 3300–03. Seemingly an apo koinou construction.

190 3307 (Hom ne demande herbe ne ne vient en pensé). Various scribes introduced alterations to provide the first hemistich with the requisite number of feet.

190 3313–14 (Se il pooit tant faire qu'il en eüst gousté Et le col en eüst un petitet passé). Since contextually the *en* in both lines refers to the medicinal herbs of 3305–07, the meaning of 3314 must be 'and if he (the patient) has passed them (the herbs) through his throat.'

190 3317 (De la flairor des herbes et de la sanité). GM omit 3317, *B* reads *olité* (from *olor*?). Should one interpret the rhyme-word as *savité* rather than *sanité*? A good case could be made for such an erratum: since line 3316 ends with *santé, sanité* is redundant; moreover *savité* complements *flairor* of the first hemistich.

190 3318–24. The attribution to the enchanted sward of the power to restore her lost virginity to a *pucelle* is an AdeP addition.

191.1–3. These three stanzas are a manifest addition by the GM ancestor, constituting a mere rewording or expansion of material present in the rest of the episode, with the addition of a rehash of the submarine adventure related in stanzas 18–29.

192 3349 (Alixandres commande l'ost amener avant). Erratum: a mener.

192 3357 (Ja si poi nel passaissent que mortes chaïssent). On *chaïssent*, rhyming in *-ant*, see note to v. 782. Line 3357 is omitted by *I*, *CE*, and *L*.

192 3358 (Mais plus aiment les homes que nule riens vivant). Line added by AdeP.

193. *JA* omit stanza 193.

193. 3378 (Et ont les dens plus blanches qu'ivoires reparés). *GDTMB* read *reparés* versus C*L planés*. The meaning of *reparés* remains uncertain: 'apprêté,' 'préparé'?

193 3383 (Les pluisors d'ostorins et li mains de cendés). Instead of MC *li mains*, G reads *li mieus*.

194–198. These five stanzas, which recount how the Greeks were delayed in their attempt to cross a bridge by two maul-wielding automatons, look like a later addition to the episode. Automatons appear frequently in medieval fiction, see Otto Söhring, in RF, 12 (1900), 580–598.

194 3390 (Les estaches du pont sont de marbre voutis). Instead of *AB voltiz*, the AdeP manuscripts read *polis*, a flexionally defective rhyme-word.

195. AdeP omits 3416.1–3 (*A* 2824–26, *B* 6013–15) and adds 3409–10, 3417–20.

196 3428 (Je en ferai ja un en l'eaue trebuchier). Only *DH* read *un*. Erratum: *l'un*.

197 3435 (Et a la tierce fois, qant il fu essiauiés). On *essiauier*, 'sortir de l'eau,' see H. Breuer, *Wörterbuch zu Kristian von Troyes*, s.v. *essever;* REW, n° 2939; FEW, s.v. exaquare. The *B* scribe alone preserved the word in the present instance (*B* 6028 eisaguiez). Other readings: *GT* essuiés, *J* eslaissiés, *IKNL* essaiés, *H* essechiés (*DFMCEA* omit 3435). The word appears also, but with a somewhat different meaning in Branch II, vv. 653 and 1384 (see notes to these two lines in Volume V).

199. This 64-line stanza (vv. 3457–3520) owes part of its abnormal length to B* and AdeP. In MS *B* it has 54 lines, four of which seem additions to B*: 3466.1 (*B* 6107), 3504.1 (*B* 6140), 3507.1–2 (*B* 6144–45). One authentic line (3503) has been dropped by *B*, thus one may attribute 51 lines to B*. Of these 51 lines, *AL* lack seven (3474–76, 3488–89, 3510–11). The *ABL* ancestor presumably then had 44 lines. Lines added by AdeP: 3472–73, 3484, 3490, 3512–20.

199 3465 (Chascuns n'i ot sa feme ne s'amie amenee). Instead of *Chascuns, BL* read *Cil qui*.

199 3475 (Sous ciel n'en a devise la ne soit aportee). Erratum: nen (n'en).

200 3527 (Font en eles as dieus nisune forfaiture?). *FJL* omit 3527. Manuscript readings: *GNH* En font eles, *D* Ou font eles, *TMCEA* Font en eles, *B* Font eles as deus (-1). The exact value of *en* remains in doubt.

200 3535–42. Lines translated into German by Foerster, in ZFSL, 27, 2 (1904), 133.

201–206 (Episode 47, The Fountain of Youth). Alexander goes and sees a fountain in which old men are restored to their former years. Antigonus, the two native guides, some forty *viel home de dis*, having bathed in its waters, suddenly are transformed into men of thirty. Alexander makes no attempt to test the magic powers of the fountain, he is still too young to benefit from their potency. — The legend of the Fountain of Youth is an ancient one, which has assumed diverse forms through the course of time. One of these evidently endeavors to explain Psalm 103, 5 (thy youth is renewed like the eagle's): according to the *Physiologus*, the eagle flies upward into the rays of the sun, thus setting fire to his plumage; thereafter he plummets into the waters of a spring, from which he comes forth rejuvenated after three immersions. The twelfth-century *Epistola Johannis* contains a description of the Fountain of Youth (ed. Zarncke, 22, 27–29) somewhat similar to that of the RAlix. — *Bibliography.* E. Washburn Hopkins, "The Fountain of Youth," *Journal of the American Oriental Society*, 26 (1905), 1–67, 411–415; Paul Meyer, AlGr II, 183–185; Karl von Spiess, "Der Brunnen der ewigen Jugend," in *Orientalische Studien Fritz Hommel Gewidmet*, II (Mitteilungen der Vorder-Asiatischen Gesellschaft 22), Leipzig, 1918, 328–341.

201 3550 (A Dieu le commanderent qui le maint sauvement). Erratum: qu'il.

201 3552 (Entre quatre montaignes par un val freolent). *GCMJIH* alter. Manuscript readings: *RSN* feelent, *PQ* freelant, *Y* freslant, *KB* freolent, *EL* frielent. According to the context, *freolent* means 'frigide,'

'glacial.' The word also appears in Branch II, stanza β 80, v. 35 (Volume V, p. 38).

201 3587 (Por veoir les deux arbres devins isnellement). The allusion to the oracular trees, though they are soon to play so fateful a role, seems out of place here since Alexander, in his response to his two guides (3596–97), pays no heed to their having been mentioned.

201 3597 (Ne voie la fontaine se Dieus le li consent). Alexander swears this by *les dieus ou il s'atent* (3595), a mixture of paganism and Christianity found elsewhere in the RAlix.

201.1. The JC ancestor, followed by *L*, at this point interpolated a brief stanza, which the *NH* subgroup subsequently deleted.

203 3629.1 (Que vins ne hermoisie ne aluisne triblé). The GM redactor, who apparently preferred to change the interpretation of *plus souef eult d'encens* of 3629 from 'smells sweeter than incense' to 'smells sweeter of incense,' interpolated this line. The resulting strained agreement of *triblé* led to an alteration by *F* and to the omission by *Y* of 3629.1.

203 3630–31. These two lines, present in JC*BL*, were erroneously dropped by the GM redactor. Both G and M emended 3632 to avoid the resulting difficulty.

203 3639–51. These lines, present in JC*L* and *B*, were dropped by the GM redactor. As a result of his deletion he avoided the complexity and obscurity due to the presence of a health-giving drinking fountain by the side of a youth-restoring bathing fountain.

203 3642–43 (Dont li degous des arbres dont je vos ai conté Descendent el conduit du lion d'or formé). Whereas the AdeP manuscripts have a plural verb, they all except *H* write the subject as a singular, with a *constructio ad sensum;* but in 3645, where *li degous* is still the subject, the singular *issoit* is used.

204 3653 (Close iert de riches arbres, de petre, de tubie). For the second spice, one also finds the spelling *cubie* ('cubèbe'), see Charles H. Livingston, *Le Jongleur Gautier le Leu*, p. 330, note to VIII 267 (La croist li pitre et la cubie). Manuscript readings: *GDJKEB* tubie, *T* tudie, M*CL* cubie, *INH* rubie (*F* omits).

204 3665 (Et gart se bien chascuns de faire vilonie). Cf. Rutebeuf, *Charlot le Juif*, v. 114: Fist en la pel la vilonie.

204 3669 (Antigonus i entre, qui la teste ot florie). The GM redactor substitutes one of the two guides (uns des vieillars) for Antigonus. *MRSPQ*, noting a discrepancy in 3673, emended *li conduis* to *ses compains*. The testimony of C (*JL* lack the passage) indicates that in AdeP it was Antigonus who underwent the rejuvenating process. *B*, however, has an Elimedés invented for the occasion. See note to 5714.

205 3684.1–2 (Desor un des pilers ot un carboucle assis Qui plus giete clarté que feus qui est espris). Stanza 205, having been deleted by GM, it is not possible to determine whether 3684.1–2 (absent from *B* but present in JC*L*) stood in the AdeP text or are a JC*L* addition.

205 3685 (En la fontaine entrerent li viel home de dis). Cf. senex dierumque multorum (Gen. 24, 1), senex et plenus dierum (1 Par. 23, 1; Job 42, 17).

207–216 (Episode 48, the Trees of the Sun and the Moon). Guided by the two old men, Alexander journeys to the shrine of the oracular trees. They prophesy that he will die of poison in the city of Babylon within a year and eight months. — Lambert le Tort has cut by half the material included in the *Epistola* (209, 12–216, 22). Among the details omitted are the tears shed by the sacred trees during eclipses, the precautions taken by the King to avoid any trickery, and the impatience shown by him when he awakens the high priest before dawn. Several *Epistola* incidents, although not the ones just mentioned, were added to Lambert's account by the JC redactor, who obviously was acquainted with the Latin text. — *Bibliography.* Ivar Hallberg, *L'Extrême Orient dans la littérature et la cartographie de l'Occident,* Göteborg, 1906, pp. 39–43 (Arbor Sicca); Peuckert, "Dürrer Baum," in *Handwörterbuch des deutschen Aberglaubens,* II, col. 505–513; J. H. Philpot, *The Sacred Tree or the Tree in Religion and Myth,* London, 1897, pp. 99–100; Esther Casier Quinn, *The Quest of Seth for the Oil of Life,* Chicago and London, 1962.

207–209. J omits these three stanzas.

207 (*-er*). Stanza 207 is a Lambert stanza based on the *Epistola* (209, 12–15), which introduces Alexander's excursion to the Oracular Trees. In revised form it appears as 184, a post-Lambertian stanza which prefaces the post-Lambertian episode of the flower maidens (187–200).

207 3714 (En la fastïene Ynde s'en voloit retorner). Here again Alexander is planning to return to Prasian India, as previously in vv. 3132–33 (stanza 181). Both velleities are recorded in the *Epistola* (207, 14–15; 209, 12).

207 3715 (Qant vit par les desers deus païsans aler). Such is the wording of *CABL* (except that *BL* have *q.v. devers senestre*) and, presumably, of AdeP. It fails exactly to render the *Epistola* statement (duo senes facti sunt nobis obviam), nor does it provide the expected introduction to the *viellart* who will serve as guides to the trees of the Sun and the Moon (vv. 3730, 3743, 3766). J omits stanzas 207–209, but GM read *Deus viellars païsans vit devant lui aler* (*GDMRQ* ester). Perhaps Lambert had written something like *Quant vit devers senestre deus viellars cheminer.*

207 3717–18. The AdeP rhyme-word in 3718 was evidently *ramenbrer,* but the rhyme-word for 3717 is uncertain. The GM ancestor transferred *ramenbrer* to 3717, making at the same time alterations in that line.

207 3724 (Qu'il sevent tous lengages et entendre et parler). *GMRSPQ* omit 3724. The *ABL* reading (Qu'il sevent lenga d'Inde e ben greceis parler) is much closer to the *Epistola* (210, 5–6 duas arbores Solis et Lunae Indice et Graece loquentes) than that of *YC*.

207 3726.1–2 (Plus d'un mes, ce cuidons, se tu i vous aler Antre aler e venir t'estovra demorer). These two *BL* lines reflect the *Epistola* 209, 18: viam decem non amplius dierum.

208 3737.1–3. These three lines duplicate the contents of 3735–37. MS *B* contains both sets, *CAL* include only 3735–37, while GM have only 3737.1–3.

209 3744 (Por amor Dieu li prïent qu'il escout un petit). So reads *D,* while *G* has *qu'il l'escout, TB quils escolt,* and *F qes escout. AL* omit 3744 and MC alter.

209 3747 (Il li diront tout l'estre, metre face en escrit). Line deleted in GM and *H,* but present in *CEN*. Since *CEN* transfer to 3747 the second hemistich of 3744 (or entende un petit), we have to rely on *ABL* for the AdeP reading. He may have had *metre face en escrit,* like *A,* or *metrel face en escrit,* like *B*. *L* alters to *si le mece en escrit.*

209 3750 (Car cinc cens chevaliers, mais qu'il soient eslit). *BL* read *Car carante mil homes* (*B* omits *Car*), a number which corresponds to the one given by the *Epistola* (209, 21).

209 3751 (Conduiront o le roi a joie et a delit). In the lack of definite evidence for AdeP, the GM reading has been retained.

210 3765 (Qu'il n'aut veoir les arbres q'on claime d'Ibronois). In 4351 *Ibronois* reappears as *Ibroine.* The *Epistola* has (212, 14–15) arbores quas bebrioras Indi appellant.

210 3765.1–9. *B* interpolates nine lines (*B* 6254–62) at the end of 210, clearly intended to link 210 to 202–206, which were transposed by *B* to follow 210.

211 3773.1–15. A JC interpolation (*H* text in Michelant, 352, 31–353, 7). J has only vv. 1 and 14–15, but the *serpent* of v. 1, present in J as well as in C, serves to link the J redaction to the *Epistola* (211, 2 feris et serpentibus) and indicates that the JC ancestor had the whole passage, the observant J redactor later deleting vv. 2–13 as an unskilful interruption of the narrative. Here and in stanza 212 the JC redactor has interpolated material based on the *Epistola.*

211 3780 (Entr'aus et les deus arbres n'a de terre un quadrant). The rhyme-word *quadrant* is normally not a measure of length, but of land, see T-L, s.v. *cadran.* Manuscript readings: *GMRSPB* quadrant, *DTFQNHL* arpent, *Y* pendant, *A* dragant. *JCE* omit line.

212–213. For these two stanzas the *Y* scribe has consulted the JC redaction.

212 (*-as*). The JC redaction has added fourteen lines (3783.1–3, 3792.1–3, 3799.1–8. *H* text in Michelant, 353, 19–21, 30–32; 354, 4–11), which reflect the contents of several *Epistola* passages (212, 1–2, 7–10, 18–19, 22–25; 213, 1–4; 214, 6–7).

212 3785 (Velus fu commë ors et esnüés de dras). Although absent from JC*BL,* 3785 seems the expected explanation of the second hemistich of the preceding line: Uns prestres lieve sus qui ne fu mie ras.

212 3786 (As orelles li pendent li onés et topas). The GM family had, and AdeP may have had, like *T* and M, *li onés* or *li oines* (the *GD* subgroup alters to *jagonces* and *F* has *li oniche*). The JC family omits the line along with 3785. *ABL* readings: onicle, onicles, armicles. Cf. *Epistola* 211, 15–17: antistes oraculi apparuit perforatis auribus, ex quibus uniones pendebant anulique. From the testimony of *AB* it would seem that Lambert le Tort had replaced the pearls of the *Epistola* with onyxes. Whether *onés* and *oines* are corrupt forms of *onicles* (or *onices*) is debatable.

212 3789 (Et ot bien de hautece grans quinze piés eschars). There seems to be no other instance of a *pié eschars,* which, if it ever existed, might have been a special variety of a measure of length. It is, however, hardly justifiable to read *es chars* and to interpret it as 'de sa personne.' The *Epistola* has (211, 13–14): pedum amplius decem statura altior.

212 3793 (A vallet n'a meschine se tu geü nen as). The GM(*-FY*) family has seemingly preserved the Lambert le Tort reading, cf. *Epistola* 211, 21–22: "Si a coitu pueri, inquit, et feminino contactu vacas, licet intrare divinum locum." The JC family, followed by *Y*, alters the whole line, and *A, B,* and *L,* each independently likewise eliminate the *vallet.* Thus JC*FYABL* contain no mention of pederasty.

212 3805 (Mais enterra li mois quant tu i parvenras). Cf. *Epistola* 214, 13–14: Sed sequenti anno mense Maio in Babylone morieris.

213 3816 (La vois qui vint des arbres a dit au roi: "Acors!). Erratum: a cors (*a cors* means 'clearly,' 'distinctly,' see T-L, s.v. *cors,* 'Lauf').

213 3817 (Ta mere fist ton pere hontes et deshonors). Erratum: "Ta mere (Ta mere). An allusion to the Nectanebo tale, absent from the *Epistola* and denied by the author of the ADéca and by Alberic.

213 3828–29 (Tu n'i enterras mais, vaine est ceste douçors; Ja ne verras de Gresce les palais et les tors). Errata: Ja (Tu) . . . ne (et) les tors.

214 3839 (Cil dont tu mains te gardes t'ocirront a venin). The *Epistola* speaks only of one poisoner, but the *Epitome* mentions two conspirators, Antipater and Divinuspater, whom the RAlix formally introduces in stanzas 241–244.

214 3841 (Car se je te disoie de ta mort le traïn). Cf. Merlin's prophecies (*Brut,* ed. Ivor Arnold, I, p. x): Di [le] moi, si tu sez de ma mort le traïn.

214 3842 (Ocirre les feroies a un tien barbarin). Cf. *Epistola* 215, 23–24: "Si mortis tuae tibi insidiatorem prodidero, sublato eo facile instantia fata mutabis." Although *A* and *L* agree in lacking the line, it must have stood in the AOr.

214 3843 (Et mau gré m'en saroient tuit li dieu infernin). The (*A*)*B* reading (Ot mei s'en iraistrïent tuit li dé del destin) comes closer to the *Epistola* (215, 24–26): "Mihi quoque tres irascentur sorores, quod veridico oraculo earum pensa impedierim, Clotho, Lachesis, Atropos."

214 3844–45 (Car destorné avroie par mon sermon devin Ce qu'il ont esgardé de toi et de ton lin). It seems probable that the GM order (3845, 3844) represents the AdeP order, but if so this was an accidental inversion by AdeP and the resulting faulty text led to the emendation of 3844 by GM and its deletion by JC.

214 3845.1 (J'en seroie botez enz ou puis enfernin). An extra line found in *FL.* For v. 3793 *FL* also were linked: S'a dame n'a meschine se tu geü non as (*L* hui geü n'as).

215, 216. In 215 a grieving and weeping Alexander is comforted by his men, while in 216 it is the King who comforts his weeping and grieving men, two opposite reactions to the oracular trees' dire prophecy which need not be considered mutually exclusive. One is reminded of the Oxford *Roland,* laisses 59 and 60: in the first of these Roland thanks Ganelon for designating him as commander of the rearguard, while laisse 60 shows him as burning with anger; again two opposite attitudes which are allowed to stand side by side in the same narrative.

215 3849.1–2. The clumsy reversal of these lines in B* (*B* 6461–62 Sovent detort ses poing, si pasme e sospire, Chascuns mena grant duel e ses chevels detire) resulted in their deletion by AdeP, who however utilized 3849.2 for his interpolated 3848: De la paor qu'il a parfondement sospire.

215 3856–58. These lines, in which the Greeks advise Alexander to think about a possible successor, appear to foreshadow the testament section of Branch IV.

216 3869 (Seront mort dis mil homes qui tuit sont bacheler). The form *homes* as subject plural (in post-position) of the basic manuscript *G* is supported by *D, JK, N, BL* and has been retained in the Volume II text. The more grammatical *home* stands in *TF, I, CEHA* (M omits 3869–70).

216 3874–77. See note to 2300–03.

216 3875 (Ne praigne Babylone q'ai tant oï löer). The abrupt *Ne praigne,* without a connecting word to the preceding line's *ne lairai a aler,* represents an AdeP alteration. *ABL* Se pendrai, Non perdrai, Tant c'avrai.

217–240 (Episode 49, the death of Porus). From Alexander's gloomy countenance and the splitting-up of the peers into preoccupied groups Porus deduces that the Greek king does not expect to live much longer. He contrives to be released from his oath of vasselage and receives permission to assemble an army, but later accepts to fight Alexander in single combat. A first encounter, though unfavorable to Porus, ends with the death of Bucephalas. After three weeks the two adversaries meet once more, and Porus is slain. Aristé, one of the twelve peers, becomes king of India.— With this episode Lambert le Tort shifts back from the *Epistola* to the *Epitome.*

217 3882 (S'aperçut bien Porrus, qui ot la teste auborne). For *auborne* (present only in *AB,* but cf. *H* arbrone) AdeP had *enborne,* seemingly confusing it with *enbronc,* 'dark,' despite the faulty feminine *enbrone* instead of *enbronche.*

218 (*-ir*). The excessive length (41 lines) of 218 is due to AdeP interpolations (vv. 3885–91, 3909, 3912–17). The *ABL* version had 27 lines. In 3912–17 and a revised version of 3922–24 AdeP has Alexander broach the possibility of a single combat between the two leaders.

218 3892–93. The twelve peers split up into small groups with conflicting interests, a foreshadowing of the power struggle which will follow Alexander's death.

218 3896 (Sot bien en son corage, que tres bien set covrir). The *ABL* version must have read *S'aperçut ben Porus e li vint en avir.* The *aïr* of *A* and *B* is evidently an error: paleographically, the rare word *auir* (avir) is so easily confused with *air* that an identical error in *A* and *B* is understandable.

218 3901–02 (S'en cuide bien vengier se il en a loisir. Et que li rois ne sache qu'il le veulle traïr,). Errata: delete period at end of 3901 and replace comma with period at end of 3902. The *ABL* reading (s'il s'en poeit partir) was altered by AdeP to the colorless *se il en a loisir.*

218 3906 (Porru, dist Alixandres, veus tu me dont guerpir). Erratum: veus me tu.

218 3912.1 (Et se je te puis prendre ferai toi malbaillir). This GM*CE* line, inserted within an AdeP addition (3912–17), can hardly be by him,

since it is not in accord with Alexander's proposal of a single combat between himself and Porus. *CE* is probably contaminated on GM.

219 3929. Unintentionally, AdeP reversed 3930 and 3929; in the Volume II text the *ABL* line order has been restored.

219 3931 (Et le pié me baissasses se j'en fuisse creüs). Erratum: baisasses. Instead of 'had I been listened to,' the second hemistich must mean 'had I been willing.' Cf. 2138–39: Prist le par l'estriviere, le pié li vaut baisier. Pitié ot Alixandres sel fist sus redrecier.

219 3938 (Va t'ent en ta contree, rompus est li festus). On *rompre le festu,* see Tilander, *Remarques sur le Roman de Renart,* p. 25. By breaking in two or casting to the ground a piece of straw, a vassal notified his liege lord that henceforth he refused to do fealty or homage.

220 3944–49. Porus' threatening summons to his vassals resembles a previous command that they assemble for war, see vv. 1686–90. Darius had expressed himself in similar fashion in vv. 166–169.

220 3951 (Ne laira por paor ne por autre boufoi). The second hemistich, where boufoi, 'arrogance,' clashes with the context is due to AdeP. *A* has *ne por autre desrei,* while *BL* read *tant est* (*L soit*) *de grant bofei,* presumably the *ABL* ancestor reading.

220 3953 (Ja ains ne remandra li consels de par soi). The meaning of the second hemistich is none too clear. *A* omits 3953–54, *BL* have *li concil* (*L li destrier*) *del peroi,* where *peroi,* 'grève,' also offers difficulty.

221 3962 (Onques Dieus ne fist home qui nombrast l'autre gent). Cf. v. 644: De ciaus qui a pié sont n'est nus qui nombre en die.

222 3976–77. Cf. *Epitome* III 4: Sed his ferme diebus iniit consilium, ut Porum ad solitarium proelium provocaret, dicens, imperatores inde laudem non posse captare, unde subditis suis periculum fieret.

222 3982 (Et se je te puis vaintre, j'ai ta terre donee). The meaning of the second hemistich is none too clear, perhaps 'your kingdom is as good as given to someone else.'

222 3984a. The final line of the stanza failed to be counted in the Volume II text.

223 3992 (Desus fu covers d'or et dedens fu tous blois). In the *ABL* version the rhyme-word is *neirs,* an assonant word in a stanza there rhyming in *-eis.* GM*CE* have replaced *neirs* by *blois* (from * *blavos*); in the absence of *JNH,* which omit 3992–94, there is no way of telling whether this change represents an emendation by AdeP or by the GM redactor (*CE* being, presumably, contaminated on GM). In 3992 *blois* probably means 'blue,' see T-L s.v. *bloi.*

224 4003. Erratum: s'eslaissa (s'eslaisa).

226 4036 (Del sanc qui ist de lui est molt grans li palus). *BL* read *fu sagnens* (*L vermaus*) *li palus.*

227 4054. Erratum: Par (Per) la vostre merci.

228 4064 (Des crins ne de la ceue mes hom nen adesa). Erratum: n'en.

228 4070 (Mist li non Alexandre au pui Bucifala). Erratum: Alixandre. Cf. *Epitome* III 35 (condiditque urbes duodecim, quas omnes suo de nomine 'Alexandriam' nuncupavit: Alexandriam quae condita est sub nomine Bucephali equi, Alexandria montuosa, Alexandria apud Porum, Alexandria in Scythia, Alexandria Babylonis, Alexandria apud Massagetas, Alexandria apud Aegyptum, Alexandria apud Origala, Alexandria apud Granicum, Alexandria apud Troadam, Alexandria apud Tigridem fluvium, Alexandria apud Scantum). It is possible that the *au pui* of the French text reflects Latin *apud,* which appears eight times in the *Epitome* enumeration; in any case *NH* read *apud.*

228 4071–78. AdeP adds eight lines to stanza 228, in which, displaying his awareness of the communal movement in France, he imagines that Alexander affranchises the new city (4074 Biau don li a doné et bien franchie l'a).

229 (*-aire*). AdeP adds vv. 4086, 4088.

229 4087 (Por ce qu'il fu assés plus d'Alixandre maire). Cf. *Epitome* III, 3–4: Quid et Poro placuit, cum considerabat exiguitatem corporis Alexandri, cum ipse quinque cubitorum, Alexander vero trium tantummodo mensurarentur. *A* omits 4087, but *BL* seem to reflect the AOr text: *Per ce qu'il fu dos cobdes* (*L* piés) *que Alixandres maire.*

229 4090 (Bien deus toises plus longe que l'Alixandre n'aire). It is probable that AdeP had, with *AB* and J, *une toise plus longe que cele au roi non aire,* but in the lack of conclusive evidence the reading of the basic group has been retained. The spelling *aire* for *ere* also occurs in Branch II, v. 1941.

229 4092 (Q'il puisse a lui ataindre et mal li puisse faire). J has the best reading (Ainz qu'il ataigne a lui), *CE* and *N* offer individual emendations; for GM we have only *G* (*D, TF,* and M delete 4092); the *GH* reading is the only one with support from both families and has been retained in spite of its syntactical defects. What seems to have happened is that AdeP, having in 4091 substituted *par ce* for *anceis* of B* (see *B* 6703), failed to make a corresponding syntactical adjustment in 4092. That the line was deleted or emended by every AdeP manuscript with the possible exception of *G* and *H* is evidence that in AdeP it already had some defect.

229 4095. Erratum: de l'arçon (del arçon). *BL* read *des arçons.*

230. AdeP adds 4097, 4103–09, 4114, 4119, 4122.

230 4111–13. The only Latin text according to which Aristé becomes king of India is the I^3 version of the *Historia de Preliis* (section 127: Aristis Indiam teneat et gubernet).

231 4128 (Li latimiers parole et a dit a Porru). A line inserted by AdeP.

232 4168 (Qant je daignai servir a fil d'enchanteor). See notes to vv. 2163, 3817.

233 (*-é*). AdeP adds 4178, 4181, 4185–86, 4199, 4207, 4209, 4211.

233 4177–83. The description of Tholomé's steed is a set piece, cf. *Thèbes* 3829ff, *Eneas* 4050ff, *Erec* 5323ff.

233 4178 (Ce estoit uns chevaus merveilles alosé). A flexionally defective rhyme. J deleted the line.

233 4183 (Et la teste vermeille par lieus de blanc mellé). The masculine *mellé* qualifies *vermeille* rather than *teste.*

233 4189 (L'autr'ier te combati cors a cors en cest pré). Erratum: nos combatismes.

233 4204–11. In order to introduce a revised version of Porus' death in stanzas 234–238 (vv. 4212–4315), AdeP has rewritten the last part of 233, thereby delaying the mortal blow from 233 to 235. In the *ABL*

version (see *A* vv. 3341–52, *B* vv. 6810–30) Porus turns around to see why his men are shouting, and Alexander uses the opportunity to spear him through the groin, cf. *Epitome* III 4: tandem Porus ex quadam repentina tumultuatione suorum conversus, ut videret quidnam esset, protinus Alexander ejus inguina gladio transfodit, eumque prostravit.

234–238. These five stanzas contain a revised version of Porus' death inserted into the RAlix by AdeP. Instead of transfixing a momentarily off his guard Porus, Alexander, in true epic fashion, with one mighty blow of his sword cleaves in two his opponent, the saddle he is sitting on, and the horse which bears him.

234 4216 (L'uns ne l'autre ne chiet, si est chascuns pronés). Errata: s'i est chascuns provés.

234 4220 (Que les flors et les pierres en a jus arasés). A grammatically defective rhyme.

235 4244 (Que la dolor qu'il ot de la soe gent fu). A line clearly demanded by the preceding one, but omitted by GM*NH*.

237. A lamentation stanza similar in content to one of the shorter *regrets* of Branch IV. The *ABL* version had dealt with the plaint for Porus in five lines at the end of 233 (*B* 6826–30, reduced to three lines in *A*: *A* 3350–52).

237 4301 (Et aprés toi irons puis que tu es finés). End line present only in *GDT* and *CE*, presumably in AdeP but deleted independently by *F*, M, *JL*, and *NH*.

238 4302–04 (Si grant duel fait chascuns que nus nel puet veïr, Qui les voit ne se puet de plourer astenir, Car tant fort se dementent que nus nes puet oïr). Since 4304 is an infelicitous repetition of 4302, the J redactor rewrote 4303–04 (Alixandres meïsmes ne se puet astenir, Ains plore tenrement et gete maint sospir).

238 4307 (Por ce que en sa vie le fist si bien servir). *le fist* is probably a dittography caused by *le fait* in the preceding line. *G* emends to *le sot* and *N* to *le voult*.

238 4311–15. For the foundation of Alexandria *en l'onor de Porron* see note to 4070.

239. A stanza similar in content to 238, a fact which probably accounts for its deletion by *D*, *Q*, and *JL*.

240. In the *ABL* version stanza 240 had but eight lines. AdeP added seventeen more: 4327–28, 4331–41, 4347–50.

241–245 (Episode 50, first plot of Antipater and Divinuspater). Alexander writes a letter to Antipater and Divinuspater, summoning them to Babylon within a year and eight months. The royal letter fills them with resentment. Chafing at the prospect of a long and tiresome journey, they decide to poison the King.— Lambert le Tort has somewhat departed from his source. According to the *Epitome* Olympias had warned her son against the two plotters and Antipater had been replaced as governor of Macedonia (III 31 Occasio igitur illius mortis haec fuit. Mater ejus scripserat ad eum de simultatibus Antipatris et Divinopatris, praemonuitque insidias cavendas. At ille statuit, Antipatrem ad se de Macedonia venire, alio in loco ejus subrogato. Unde Antipater iratus, in ipso itinere veneno efficacissimo et potentissimo elaborato, per ministrum regi destinavit hauriendum). Branch III contains a second version of the plot (see stanzas 451–457), much more faithful to the *Epitome*, but also less in accord with other parts of the RAlix.

241 (*-oine*). The stanza contains two rhymes in *-one:* 4538 trone, 4359 persone. AdeP adds 4363.

241 4352 (Qu'il ont dit qu'il morra a venim de syphoine). At least one manuscript of the *Epitome* reads *veneno efficacissimo atque potentissimo eleborato* instead of *veneno . . . elaborato*. Whether Lambert le Tort was using such a manuscript or whether he misread his Latin source, the fact remains that *venim de syphoine* does correspond to *veneno eleborato*. A similar mistranslation appears in the *Roman de toute chevalerie* (vv. 11100–01 Einz k'il venist a cort destrempa uns herbez, Le venim fu mult fort, ly vins eleborez), see Alfons Hilka, in ZFSL, 40, 2 (1912–13), 187, n. 4. On *siphoine*, 'ellébore,' see Antoine Thomas, *Nouveaux Essais de philologie française*, Paris, 1904, p. 331, n. 1.

241 4357 (Q'a un an et un mois soient en Babiloine). *RSPQY* and *B* read *uit mois*, a reading which comes closer than that given by G*M* to the date prophesied by the trees for Alexander's death (*Epistola* 215, 26–27 Igitur ad annum et menses septem in Babylone morieris). Other readings: *JK* trois jors, *ICE* demi, *N* set jors, *HA* un jor, *L* set mois.

242 (*-el*). AdeP deletes 4377.2 and 4381.1 (*A* 3390, 3392; *B* 6874, 6876), and adds 4374, 4376, 4378–80.

242 4377.2 (De venin l'ocions o mortrons am coltel). This Lambert line echoes v. 69 (Ques ont empoisounés ou as coutiaus murdris).

242 4381.1 (Que nos l'aluns siuant de chastel en chastel). AdeP replaced this line, which emphasizes how unwilling Antipater and Divinuspater are to face physical exertion, with his less graphic 4374 (D'aler par le païs commencerons cembel).

243 (*-ox*). AdeP deletes 4386.1 (*A* 3398, *B* 6882) and adds 4387, 4394. For the rhyme see note to stanza 13.

243 4384 (Q'aillons en Babilone, la dont fu nes Minox). Minos is also mentioned in *Thèbes* 8755 and *Eneas* 2615, yet more appropriately than here. It may be that Lambert le Tort confused him with Ninus.

243 4386 (Qant travellier nos veut, molt nos puet estre grox). *estre gros a aucun* is probably the equivalent of *en avoir le cuer gros*, which appears in Branch I, v. 1367.

243 4386.1 (Fuions en autre terre, si li tornons les dos). To judge by the *ABL* version, Lambert le Tort had ascribed to Divinuspater the idea that he and Antipater might avoid Alexander's summons to join him in Babylon by fleeing far away from the King's reach. AdeP eliminated this useful line, which ended Divinuspater's short speech, and replaced it with 4389–90, lines that in the *ABL* version came at the end of Antipater's rejoinder, thereby obscuring and confusing the exchange between the two traitors.

243 4394–95 (On ne set home nul tant hardi ne tant ox; Se nos n'alons a lui, trencheroit nos les cox). Errata: ox, (ox;), nos alons (nos n'alons).

244 (*-ont*). AdeP adds 4404–11, 4414–16.

244 4414 (Molt grant pais avoit faite, mais or le comperront). The meaning of this line is far from clear: seemingly Alexander is the

subject of the first hemistich, and the two traitors of the second. GJ omit 4414.

244 4416 (Ains iert a joie en Ynde. Car pendu en fuissont!). On *fuissont* see note to v. 782.

245 (*-ait, -et*). A stanza added by AdeP. The *L* redactor rewrote it and relocated it between 240 and 241, after borrowing it from his AdeP model.

245 4422 (Perriere ne berfroi n'engin qui ja soit fet). A flexionally defective rhyme.

245 4423–25. These three lines, with their *-ert* rhymes, led to omissions and alterations by every one of the AdeP scribes.

246–271 (Episode 51, Alexander and Queen Candace). Dazzled by Alexander's reputation, Queen Candace falls in love with him sight unseen. Along with gift-bearing messengers, she dispatches the painter Apelles, who secretely paints a likeness of Alexander. Not long thereafter, the duke of Palatine carries off the wife of Candeolus, Candace's elder son. Candeolus rides post-haste to Alexander's tent, where he implores help from Tholomé, whom he mistakes for the King. Alexander, called "Antigonus" by Tholomé, rescues the kidnapped lady and hangs the ravisher. Still believing him to be Antigonus, the grateful Candeolus leads Alexander to his mother's court. Thanks to the secret portrait, Candeolus immediately recognizes her guest but says nothing till they are in private. Alexander is very angry when the Queen reveals that she knows his true identity. At this point Candace's younger son, whose wife was Porus' daughter, bursts upon the scene and talks of avenging the death of his father-in-law. Candace sends him packing from the room. Mollified, Alexander accepts her embraces. Laden with gifts, he returns to his camp.— The main source for this involved episode is the *Epitome* (III 18–23). Certain details appear to be inspired by the *Historia de Preliis*. It should be noted, however, that neither of the two Latin texts states that Alexander was seduced by Candace. Yet certain details, offered by them, such as the surreptitious painting of Alexander's picture and his visit incognito to Candace's court, must have suggested to Lambert le Tort that Candace had fallen in love with Alexander and was eager to consummate her passion. In any case, a similar interpretation of what went on between these two is found in the *Roman de toute chevalerie,* the Strasbourg *Alexanderlied,* the Ethiopian *Alexander,* and several Byzantine chroniclers mentioned by W. Willmans, in ZDA, 45 (1901), 229–244.

246. AdeP adds 4447, 4449–51.

246 4434 (C'un chevalier armé trenche tout a s'espee). That Alexander is capable of cleaving a knight in two is illustrated in stanza 41 (see v. 794: Desi que es arçons le vait tout porfendant). Stanza 235, in which he splits Porus and his charger in "quatre moitiés," is not a Lambert stanza, see note to 234–238.

247. AdeP adds 4460–63, 4470, 4477–80, 4483–85.

247 4459 (Aveuc ciaus envoia Apellés son paintor). The *Epitome* and the *Historia de Preliis* do not name the painter, but he appears as such in the Lambert prologue.

248 (*-ine*). AdeP adds 4500, 4505, and 4511–13.

248 4490 (A une lor deuesse c'on apele Lucine). Cf. Isidore of Seville, *Etym.* VII, xi, 57: Dianam autem vocatam quasi Duanam, quod luna et die et nocte appareat. Ipsam et Lucinam adseverant, eo quod luceat.

248 4493 (Et trente chevaliers qui tuit sont de s'ourine). Cf. Joinville, *Vie de saint Louis,* § 247: Et ce ne fu pas de merveille se il et sa gent se prouverent bien celle journee; car . . . toute sa bataille — n'en failloit gueres — estoit toute de chevaliers de son linnage et de chevaliers qui estoient ses hommes liges.

248 4495 (En mi sa voie encontre le duc de Palatine). A Phileüs, king of Palatine, appears in *Troie,* vv. 12507–16. In the *Epitome* (III 19) the duke of Palatine is called *Bebrycorum regulus.* In the Strasbourg *Alexanderlied* (v. 5709) Bala is the city governed by the ravisher of Candeolus' wife.

248 4511 (Cil retornent arriere toute une viés sentine). The word sentine, 'sentier,' also occurs in Branch I, v. 2057, and in Rutebeuf's *Vie de sainte Marie l'Egyptienne,* v. 464.

249 4524 (Sire, dist li vallés, molt grans besoins m'argüe). AdeP introduced this line, which duplicates part of 4522 (Amis, dont viens, ou vas et quels besoins t'argüe?). Like *B* and *L, A* lacks 4524, but in 4523 has the wording of 4524's first hemistich. Since the meaning is the same as that of *Candeolus respont,* this may be an accidental accord. M and J contain independent rewritings of the second hemistich of 4524.

251 4559 (Et o lo feu grigois ciaus de la vile ardron). Line added by AdeP.

254 4608 (Rendes li sa moullier e fai droit de l'ontage). Erratum: del hontage.

254 4610 (Ja seroit ce mervelle et fors orguel et rage). The *orguel* in the nominative in place of *orgeus* can readily be explained as due to the predicate position (cf. *orguel,* nom., v. 258), particularly as it is associated with the flexionless *rage,* but that the careful and conservative *G* scribe should couple it with an inflected *fors* is unusual. In 2728, where it is not in post-position, the normal nominative *orgeus* occurs.

254 4611. Line added by AdeP.

255 4624–25 (. . . en mes briés fist escrire Soissante mile d'omes . . .). The sixty thousand men have been registered to serve under "Antigonus." The expression *en briés faire escrire* is synonymous with *mettre en escrit,* concerning which see Faral and Bastin, *Oeuvres complètes* de Rutebeuf, I, 265 (*Complainte de Guillaume,* v. 190).

256 4635–36 (Des qu'il trueve mastin qui vers lui se hirice Met qeue entre ses jambes si crient q'on ne le hice). Cf. *Yvain* (CFMA) 646–648: Ne vuel pas sambler le gaignon Qui se herice et se reguingne Qant autre gaingnons le rechingne).

256 4643 (Ne qui por lui feroit vaillant une raïce). Line added by AdeP.

257. AdeP adds 4655, 4658.

258. AdeP adds 4664 and omits 4674.1. His omission of 4674.1 (G'irai a Alixandre qui la m'a delivree) obscures the meaning of 4675–76.

259 4685. Erratum: Ça (Ca).

261 (*-endre*). AdeP adds 4713 and omits 4714.1, 4716.1.

261 4714 (Qui folement i vait grant haïne i engendre). For the *haïne* of the *ABL* version, which suited meaning and meter, AdeP seems to have substituted the disyllabic *honte;* his successors made various alterations in their efforts to rectify the meter.

261 4717 (Se par le mien message me veut sa raison rendre). The presence in AdeP of 4717 is indicated by its being in *B* and G, but the careless omission by AdeP of 4616.1 (Se lo men jor ne quert, lo sen m'estut atendre) obscured the meaning of 4717, which in consequence was deleted by M, JC, and by *L* (in imitation of J).

262 4723. Line added by AdeP.

264 (*-iz*). AdeP adds 4739 and omits 4749.1.

264 4742 (Que fait li mieudres rois qui onques fust escris?). This may be a reference to Alexander's picture by Apelles, see line 4465: Que du roi Alixandre li escrive l'ator.

264 4748 (Nel despisiés vos pas por ce s'il est petis). Alexander's small stature will again be alluded to during the present episode, see note to lines 4818–19.

265 (*-oit*). AdeP adds 4767–69 and omits 4763.1, 4765.1.

265 4762 (Que ce est Alixandres, mais dire ne l'osoit). The imperfect of an *-er* verb (*oser*) in a stanza rhyming originally in *-eit* was introduced by AdeP. *B* has *lo deit, L l'osoit* (*A* omits 4761–63.1).

265 4763.1 (Se oiant un de ceus son dreit nom li diseit). AdeP unwisely deleted this *BL* line which explained why at first Candace feigns to be dealing with Antigonus and then so quickly abandons the attempt.

267–271. For these five stanzas *K* is contaminated on a *B*-type manuscript.

267 4786 (Proisie sui roïne, mais d'une riens m'encus). Here, as in *Yvain* (CFMA) 1647, *soi encuser* has the meaning of 'se vanter.' Manuscript readings: *FMRSPQIEHB* m'encus, *GDTYKCNA* m'escus, *JL* m'acus.

267 4789–90 (Se je te puis avoir par le roi de lassus, De la gloire du mont ne querroie avoir plus). In the *ABL* version the first hemistich of 4788 reads *S'en remanie enceinte.* Candace's desire for a child by Alexander is perhaps based on a wish she expresses in the *Epitome* (III 23): O Alexander, o quam te vellem proprii filii loco tenere; si enim id fortuitu casu proveniret, ut talis filii mater putarer, profecto reginam ac dominam gentium me adhuc fore sperebam. For 4789 several AdeP manuscripts are as explicit as the *ABL* version: *MQ* Se j'en avoie un hoir, *I* S'un hoir en puis avoir.

267 4793–94 (Nus ne set qui tu es, de ce molt bien m'escus, Ains cuident que tu soies ou cuens palais ou dus). The *ABL* version, as represented by *ABK* (*L* omits 4793–94), reads: Si ge ne di lo fait (*BK* nel di del faire) por ecço (*K* itant) m'en escus Que les oscurres (*B* ocultes, *K* repostes) chouses sont de l'estoire jus. The *A* reading probably means that Candace's concealment of Alexander's identity is a private matter between them, while *BK,* presumably ending the Queen's speech with 4792, apparently justify the narrator's failure to give details about the royal pair's embraces, thereby contradicting the contents of stanza 270. On *le faire,* see note to 2918.

267 4794. The term *cuens palais,* 'count palatine,' also occurs in Chrétien's *Conte du Graal* (Roach), v. 9218.

268 4798 (Il m'ocist mon segnor par grant mesaventure). On segnor, 'beau père,' see *Romania,* 81 (1960), 522–524; 83 (1962), 117–118; 86 (1965), 393–394.

268 4812 (Il m'a mis hors du regne qu'i[l] a mon segre fure). Erratum: qui. Félix Lecoy argues convincingly in *Romania,* 87 (1966), 413–414, that *fure* is not the pres. ind. of an insufficiently attested *furer,* 'to steal,' but the archaic *fure* from Latin *fuerat.* He expresses surprise that Lambert le Tort, let alone AdeP, should have used such a form. One may answer that *fure* is well attested by *ABK* for the *ABL* version, which is as close as we can get to Lambert; as for AdeP only group G gives *fure.* Other readings for the second hemistich: *MPSYL* qui miens fust par droiture, *RQ* et moi tot ma droiture, *J* qui avoit mon (sic) esture, *I* dont ai al cuer rancure, C qui a non Singresure (*E* Sogresure, *N* Segure, *H* Seseure).

268 4818–19 (Ainc sous le monde Dieu n'avint tele aventure Que Dieus a itel home donast du mont la cure). Instead of these two mediocre lines, the *ABL* version — as represented by *ABKL* — had three satisfactory lines: Unques neguns des des n'ot si grant desmesure Que a si petit home donast del mont la cure.'' Tot l'a torné del ver per cele cuverture. Cf. Epitome III 23 (id minime fieri potuisset, ut tam parvae staturae homunculus orbis totius dominio potiretur).

270 4843.1. *F* and *J* add a line to state that Alior was conceived that day. Alior, the supposititious son and avenger of Alexander, is the protagonist of Jean le Nevelon's *Venjance Alixandre.*

270 4854.1. *T, I, C,* and *F* (marginal) all felt the change of subject in 4855 as too abrupt, and introduced a transitional line. For the same reason *L* altered 4855.

271. Perhaps the final laisse of Lambert le Tort's *Alexandre en Orient.*

272–273, 283–285 (Episode 52, Alexander leads his army toward Babylon). Before departing for Babylon, Alexander promises each one of the twelve peers a kingdom. As the Greeks head for Babylon, an enemy scout reports their advance to his master, the Emir. — These five transitional stanzas may serve as a preface either to the first battle of Babylon (stanzas 290–341, 343–344) or to the second (stanzas 286–289, 345–424). The latter was evidently composed to replace Babylon I, not to serve as a sequel.

272 (*-on*). AdeP adds 4884–85.

272 4875 (Dedens son tref de paile, dont sont d'or li fregnon). The word *fregnon* is spelled thus in *A* alone. Other spellings: *C* fragnon (transferred to 4876), *E* fracon, *N* franjon, *HB* frenon. The other manuscripts emend the line or alter the word. In 4875 *li fregnon* seem to be the scalloped borders of a tent covering. See Schultz-Gora's note to *Foucon de Candie,* v. 3232.

272 4883 (La segnorie en ai tresq'a Cafarnaon). Cf. *Foucon de Candie* 2093: Qui tint la terre dusqu'en Capharnaon.

272 4888–91. Alexander's promise to give each one of the twelve peers a kingdom foreshadows the *Mort Alixandre,* which AdeP incorporated into the final part of his RAlix (Branch IV).

274–282 (Episode 53, Alexander's griffin flight). The Greeks enter the mountainous and sparsely inhabited land of Siste. Here it is that the griffins are to be found. After watching them, Alexander announces his intention to fly into the upper regions of the sky. Carpenters build a huge wooden box provided with windows, to which Alexander hitches seven or eight griffins. From within he thrusts out a lance baited with a piece of raw meat, directing it upwards. In their frenzy to reach it, the birds take wing and send the box hurtling into the sky. The higher they rise, the warmer it becomes, finally unbearably so. Alexander hastily turns the lance downwards and returns to earth. — Section 115 of the *Historia de Preliis* contains an account of Alexander's griffin flight that resembles in a general way, even in certain details, Episode 53. It may have suggested to the French author his narrative schema, yet two items, conspicuously present in the French text, are not found in its presumed Latin model. The lance which sends the griffins flying upwards or downwards seems due to an iconographical influence, while the idea that the air gets warmer and warmer as one rises should probably be traced to Ovid's tale of Icarus. *Bibliography:* Guiseppe Boffito, "La leggenda aviatoria di Alessandro Magno nella letteratura e nell' arte," *Bibliofilia,* 22 (1920), 316–330; 23 (1921–22), 22–32, 268–271; Richard Holland, "Zur Typik der Himmelfahrt," *Archiv für Religionswissenschaft,* 23 (1926), 207–220; Roger Sherman Loomis, "Alexander the Great's Celestial Journey," *Burlington Magazine,* 32 (1918), 136–140, 177–185; Gabriel Millet, "L'Ascension d'Alexandre, première partie: les textes," *Syria,* 4 (1923), 85–133 (reviewed by E. Faral, in *Romania,* 52 [1926], 526–527); A. Warburg, "Luftschiff und Tauchboot in der mittelalterlichen Vorstellungswelt," *Gessammelte Schriften,* I, 1932, pp. 241–249, 386–388.

274 4923 (Qant li rois les regarde devant lui une lie). The *lie* was puzzling to various scribes. G, J, and *C* alter the line, *Y* deletes it, while *QEN* spell the word *lieue, liue, luie.*

274 4930 (Tant comme la mer clot qui la terre aordie). Erratum: a ordie. We are dealing not with *ordir* 'to sully,' but with a verb meaning 'to encircle,' more easily recognized when written with an initial *h.* See note to Branch II stanza 80, v. 1886 (Volume V, p. 214).

275 4938 (Et est venus en Siste, une estrange contree). Siste is perhaps Scythia.

275 4939 (C'est uns divers païs d'estrange renomee). Testimony whether this line stood in AdeP is equally divided (present in GM, absent from JC). If it stood in AdeP, its deletion by the JC redactor was due to the repetition of *estrange,* just used in 4938.

275 4942 (N'i a cele montaigne ne soit dure et seree). Cf. *Queste del Saint Graal,* ed. A. Pauphilet, p. 100, lines 3–4: Car cuers de chevalier doit estre si durs et si serrez encontre l'anemi son segnor que male riens ne le puist flechir.

276 4962 (S'il en puet vint avoir par l'ost en sa prison). Does *par l'ost* mean 'thanks to his soldiers'? M reads: S'il en puet des oisiaus avoir en sa prison; J has: Se set de ces oisiaus puet avoir en prison; *H* replaces *par l'ost* with *o lui.*

277 4972 (Et tous les quinze signes ou li solaus descent). In *G* and *N* the .xv. of *quinze signes* has been altered to .xii. by a later hand. Is there some confusion in the author's mind between the twelve signs of the zodiac and the fifteen signs which will herald the last judgment?

277 4984 (Et me monteront sus desi el firmament). The *porteront* in *GD* and *N* is a dittography due to the *porteront* in 4983.

278 4996–99. Apparently, the *cambre* is a large wooden box, which will be lined on the outside with raw hides. In his prologue, AdeP speaks of a *chaiere d'or,* not a wooden nacelle, lifted upwards by four, not seven or eight, griffins (Branch I, vv. 73–74).

278 5011.1–2 (Tost furent li oisel et pris et retenu, A engien les atraient li baron irascu). The JC redactor (represented by *JNH,* but not by *CE,* which for some time back have been showing contamination on GM), substituted for 5012 these two lines which contradict 5025–30. The alert J redactor, on reaching stanza 279, eliminated 5025–30.

279 5029 (Un gant ot en sa main que il ne fust mostrés). 'He wore a glove in order not to be exposed.' One might expect *uns gans ot en ses mains.*

279 5035 (Il s'en rist coiement si s'est en piés levés). The GM reading (Alixandres s'en rist) may represent AdeP, but as Alexander is elsewhere in the episode mentioned by his name only twice (5052, 5096) the JC reading has been placed in the text.

280 5047–48 (Et plus l'ont haut porté ... Que uns chevaus n'eüst demie lieue alee). Several scribes, presumably annoyed by the illogical comparison ('And they carried him higher ... Than a horse would have taken to run half a league'), felt they had to introduce the word *tost,* with awkward results.

283–285. See note to 272–273, 283–285.

283 5105–06 (Car il en ont esté autre fois escharni Qant il furent en Bastre en la terre Porri). An incorrect statement: when he arrived in Bactria, Alexander was granted the right to buy food and other supplies for his army, see stanzas 87–90. The careful J redactor, noting this, deleted 5105–06.

284 5114 (Uns païsans les guie, qui fu nes de Brehaigne). *Brehaigne* 'Bohême' is in *AB* and *MRSPQ;* the G group, *Y, CE,* and *L* substitute *Bretaigne* 'Bretagne.' *N* has *Mortaigne,* J alters, *H* omits.

284 5118 (Qui a tel gent le done s'onor bien le gaaigne). The reading of this line as given in the text is strongly supported for AdeP. In it *le* refers to the gold (*or*) mentioned in 5116–17, but instead of the second *le* one might have expected *i.*

284.1–19. At this point *B* inserts a long interpolation of seven hundred lines (*B* stanzas 435–453: vv. 7401–8100), obviously composed by the B^x redactor, which falls roughly into two parts: a rehash of the Perilous Valley episode, and a description of Babylon.

285 (*-ie*). AdeP adds 5138–40, 5143–44, 5147–48.

285 5132 (Licanor et Filote ont s'ensegne enbaillie). Erratum: en baillie. *GDMCBL* support the spelling of the two proper names. *TFA* have *Licanors et Filotes, Y Licanor et Filotes, H Licanors et Filote.* In 5949 (... Filote et Licanors) *Filote* in the nominative is supported by the meter.

285 5133 (Dans Clins et Tholomés les en chadele et guie). The agreement of the verb with only one of the two subjects is assured by the manuscript readings as well as by meter and rhyme.

285 5143 (Je lor ferai as Grieus une tele envaïe). Since J omits the stanza and *ABL* lack the line, and since the testimony of the remaining manuscript groups is conflicting, the *G* reading (supported by *DT*) has been retained, but *NH* with *as tres* may equally well represent AdeP.

285 5147–48. These two lines added by AdeP serve as a transition to stanzas 286–289, which he interpolated.

285 5148 (Et maine sa grant ost et serree et rengie). The Picard form *rengie* for *rengiee* is supported by the rhyme.

286–289, 345–424 (Episode 55, the Second Battle of Babylon). Alexander, on his way to Babylon, gives strict orders to Tholomé that the peasants of the land should not be molested. The Greeks cross the Cobar and pitch their tents in the meadows near the river (stanzas 286–289). Alexander and his men are camping in the region through which flows the Cobar. The King favors several of his followers with sundry comments. After supper he listens to Helinand, a minstrel, who sings of the giants' war against Jupiter. On the morrow the Greeks resume their forward march (stanzas 345–351). On hearing of Alexander's approach, the Emir of Babylon takes counsel with his worthies. He sends messengers to to the Greek King who demand that he withdraw or face the consequences. Alexander refuses to be impressed, and the Emir again takes counsel. He is advised to fight it out with his adversary. A pitched battle ensues, in which the Babylonians are utterly defeated and the Emir slain by Alexander. A magnificent tomb is erected to enclose the remains of the dead ruler (stanzas 352–424). — The Second Battle of Babylon is more generous to Alexander than the first, since he remains the protagonist on the Greek side from beginning to end of the episode, whereas he is absent from the two encounters which make up the First Battle. A desire to replace Alexander in the center of the stage probably explains why the Second Battle was composed, and presumably it was designed to supersede the First.

286 5158 (Onques teus rois ne fu, s'en Dieu eüst creance). This thought is also expressed in Branch IV, v. 1679 (Se il fust crestïens, onques ne fu teus ber). It is of course a commonplace in Old French literature.

287 5170–72. Three lines which expand the proverb found later in v. 6004.

287 5173 (Ilueques ou on sue drois est que on se tert). A proverb not listed by Morawski.

289 5187 (Li vilain des montaingnes, li riche Beduïn). The way the author presents the Bedouins in stanza 289 shows that he has no knowledge of their nomadic existence.

289 5189 (Car l'eaue de Cobar passa des ier matin). The river Chaboras, today the Khabur, was also known as the Cobar, a form it receives in both the Latin and French texts of William of Tyre (I 7); it is an affluent of the Euphrates.

290–344 (Episode 54, the First Battle of Babylon). The Emir of Babylon having been informed of Alexander's approach, takes counsel with his men. He decides to send messengers who will attempt to buy

Alexander's withdrawal. The Greek King refuses to turn back. While he is away hunting the following day, the Babylonians sally forth and attack the Greek camp. They are repulsed by Tholomé, Dan Clin, and the other peers. Soon afterward Alexander sends a corps of foragers into the Val Daniel. They are surprised by the Emir and his army. Tholomé wishes to send someone to Alexander to apprise him of the foragers' desperate plight. One after the other, Dan Clin, Filote, Aristé, Licanor, Antigonus turn down a mission which they deem contrary to their knightly honor. The foragers are cut to shreds. Severely wounded, Dan Clin rides off to inform Alexander. The King, followed by all his men, rushes to the rescue, puts the Babylonians to flight, *but is unable to enter the city* (see note to stanza 341). — The *Epitome* dispatches the conquest of Babylon in fourteen words: Ac demum Babylonem adire contendit. Qua in potestatem suam redacta, aliquantisper ibi commoretus est (III 27). The I-3 redaction of the *Historia de Preliis* is somewhat more explicit (section 123): Indeque amoto exercitu venit in Babylonem quam suo imperio coartavit et, occiso rege Babylonis et Nabuzardan prefecto suo, ibi usque ad diem sui obitus est moratus, id est septem mensibus in pace stetit (cf. Paul Meyer, AlGr 2, p. 192). In 4 Kings 24–25, the King of Babylon is Nabuchodonosor (Nebuchednezzar) and the leader of his army is named Nabuzardan. These two names, with Nabuchodonosor shortened to Nabugor, appear in the First Battle. But Lambert-2's most important source is the *Fuerre de Gadres*, which provides the main theme — honor versus prudence — for stanzas 317–340 (see Volume IV, p. 21).

291 (*-iers*). AdeP adds 5216, 5226–33.

291 5220 (Nabusardan ot non et si estoit ses niés). Since stanza 291 rhymes in *-iers*, the *AL* reading *molt esteit bons guerrers* (*L* m. fu b. chevaliers) probably reflects the *ABL* ancestor. Nabuzardan is termed *princeps exercitus* (or *militiae*), *servus regis Babylonis* in 4 Kings 25, which corresponds fairly well to v. 5219 (Un seneschal avoit . . .).

291 5226 (Et est molt bien porprise de gors et de viviers). Rarity of the word *gort* (MFr gord) may lie back of the deletion of 5226 by *H* and of 5226–27 by *QJCE*, and of the alteration by *GYN* (under influence of 5225) of *gors* to *murs*.

291 5232–33 (Des murs de Babilone est si durs li mortiers Que n'en puet point avoir fers agus ne aciers). Cf. *La Mort du roi Gormond*, v. 95: De son escu trencha le noir E de sun blanc hauberc les pleis, Mais n'en pot mie en char avoir (T-L, s.v. *avoir*).

292 (*-ent*). AdeP adds 5255, 5257–61, 5263.

292 5241 (Il en a apelé le roi de Bonivent). *AL* read *Ninivent*, 'Nineveh.'

292 5247–**295** 5309. Because of a missing folio MS *A* lacks these lines.

292 5247–53. These lines contain the King of Bonivent's advice to the Emir of Babylon: "We are strong enough to repulse any attack launched by the Greeks, so let us await them under the protection of our city's walls." Instead of 5251–53, *BL* have five lines (*B* 8165–69) which AdeP has radically revised.

292 5254 (Et respont l'amiraus: "C'est bon conseillement). The rhyme is flexionally defective. In *BL* the second hemistich reads *Conseil me donez gent. CE* have *ci a bon loement, NH, ci a conseil molt gent.*

293. AdeP adds 5265–69, 5288, 5292–93.

293 5291 (Ja ne vous en faurons por crieme de paor). *TF* and *RSP* have emended the second hemistich to the more natural *por crieme ne paor, EL* to *por nisune paor,* while J and *CNH* alter the wording. Elsewhere, *A* has a line which parallels *GDMQYB*'s second hemistich: En mé lor fronz escrip per creime de paor (*A* 4867).

295 5310. *A* resumes at this point.

295 5315–16. Lines added by AdeP.

296 5325–26 (Babilone est si fors ne crient prince ne roi Ne mais le dieu du ciel, qui tout a desous soi). Insert comma at end of 5325, since *Ne mais* presumably means 'except.'

297 (*-ier*). AdeP adds 5370–73.

297 5340 (Jel vi ore monter sor Vairon son destrier). Since Bucephalas' death this is the first time that any name has been assigned to a steed of Alexander's. In the Second Battle of Babylon Aristé has a horse Vairon (v. 6853).

297 5341 (Par le mien ensïent, vait soi esbanoier). In *AL* the second hemistich reads *volt aler en giber* (*L* il va ore cacier). A salient feature of the First Battle of Babylon is Alexander's limited participation in the struggle. He is absent hunting when his men repulse a sortie by the Babylonians and does not come to the rescue of the Greek foragers till they have been decimated. Other references to the ill-timed hunt occur in vv. 5404, 5415, 5568–72, 5603, and to the King's hunting-birds in vv. 5387, 5625.

297 5369–74 (Des que soient de Gresse venu mi conseillier . . . Au conseil de ces deus en vaurai esploitier). AdeP's interpolation of 5370–73 shows that he took these two men to be Antipater and Divinuspater, whom Alexander has summoned to Babylon, see stanzas 241–244. If *BL*'s version of 5369 (*B* 8278 Jusqu'a tant que de Grice venront mei messagier) reflects, as is probable, the *ABL* text of that line, the identity of the two "messagier" remains mysterious.

298 5404 (Les vignes escepees et tuit soié li blé). The *AB* line reads: Li reis vait en giber, ot lui sunt si privé (see note to 5341).

300. The stanza rhymes in *-és,* but includes also words ending in *-els,* and *-ers. G* writes *-eus* in 5412–13, *-iex* in 5414, *-és* in 5415, *-ex* in 5416–22. MS *L* gives two separate versions (*L* 677, 678) of 300. The J redactor revised the whole stanza, substituting *-ent* rhymes.

300 5412 (L'amiraus fu as estres et fu as fenestrés). On account of the rhyme *fenestrés* represents *fenestrels* rather than *fenestrez.*

300 5414 (Estes vous une espie qui vint devers les Gres). Erratum: de vers.

300 5422 (Et metra contre terre et forches et frestrés). The word *frestrel* or *festel* is a diminutive of *feste,* 'ridge-pole.'

302. AdeP adds 5444, 5449, 5451. With stanza 302 MS *E* shifts from group C to group M.

302 5439 (Se ne fust dans Filotes, a qui li rois s'atent). It may be that AdeP with *GDTB* had *Se ne fust Filotés.* The title *dan* is not elsewhere applied to Filote.

302 5448–49 (L'assaut qu'il cuide faire et ce qu'il i entent Li tornera a mal, se Dieus le nos consent). Grammatically, one expects *L'assauz.*

303. AdeP adds 5460, 5462.

FLAT 6 SIDE 2

303 5471 (Ne fust Falés d'Egypte, tost l'eüst retenu). Falés, who here makes his first appearance, is promptly wounded and captured by Cliçon (5472–91), yet in the Second Battle of Babylon he is no longer a prisoner (6099).

305 5498 (Uns damoisiaus le vit, de poindre se desroie). For the first hemistich the *ABL* version reads: Uns danceus de Laresse. The disappearance of *Laresse* from the AdeP text makes Licanor's gift of a steed to Cliçon less intelligible. In vv. 847, 1786 Cliçon is called Dan Clin d'Aresse, see notes to those two lines.

309 5550 (Et porte en son bras destre une manche s'amie). This line repeats 2042, in which the sleeve-sporting enemy was also a king of Alenie.

310 5573 (Par le tornoiement vint poignant Rodouans). The name of the Emir's brother is reminiscent of the Rodoal (1867) or Rodoan (1873) who was worsted, likewise by Aristé, during the second Porus battle.

310 5574 (Freres fu l'amiraut, nes fu de Valdormans). For the second hemistich the *ABL* version reads: Soe fu Sarmaganz (Samarkand). Did AdeP cavil at the feminine gender ascribed to *Sarmaganz* (*B* Santmarganz, *L* Sarcamans)? See note to v. 980. The final *s* of *Valdormans* so displeased the *G* scribe that he altered the stanza's rhyme from *-ans* (= *-anz*) to *-ant.*

310 5585. Line added by AdeP.

311 5587 (Por son frere rescorre vint poignant Nabugors). The Emir of Babylon is named here for the first and only time.

313. AdeP adds 5617–23.

314 5630 (Alixandres en jure Dieu et trestous ses nons). On the expression *Dieu et ses noms* see Leo Spitzer, in PMLA, 56 (1941), 13–32.

315 5639–40 (Damedieus me confonde, tant cuit je que je vail, Ançois que du sien n'aie s'a son tref ne l'assail). The Emir's asseveration is unexpected, since he has just offered to ransom his brother and the other Babylonians taken prisoner.

316 5646 (Sans engin la prendra, ne li targera gaire). This line which forecasts the imminent capture of Babylon by Alexander, though retained by AdeP, cannot have been written for a version of the RAlix which contained the Second Battle of Babylon. Its incongruity was noticed by the *L* scribe, who changed it to *Mais ne li puet valoir riens que il saice faire.*

317–339. The Val Daniel foray is quite evidently imitated from the Val de Josaphat foray (Branch II, stanzas 1–50), see Volume IV, p. 21. It starts abruptly, without any previous indication that the Greeks' supplies were running out.

319 5673. Erratum: vassaus (vassal).

319 5675.1–2 (Que per l'arieregarde m'en voise a esperon? A malvaz me tenez, a vos diz lo savon). These two *ABL* lines represent what seems to be an involuntary omission on the part of AdeP. Tholomé is again accused of taking someone for a coward in vv. 5689, 5710, 5719.

319 5683. Line added by AdeP.

320 5685 (Tholomés voit Dant Clin de l'aler si engrés). The statement made in this line is evidently ironical, since Dan Clin has just refused most emphatically to leave the battlefield; yet the irony was not perceived

by a considerable number of scribes, who made various alterations to the second hemistich.

320 5696. Line added by AdeP.

323 5714 (Antigonus apele a la teste chenue). Variant readings: *G* crinue, *D* velue, *T* cremue, *AB* crenue. Cf. 4531: Antigonon l'apele a la teste quernue. Antigonus was not old, since Alexander impersonated him in the Candace episode. The *FMJCL* reading in 5714 (teste chenue) seems due to 3669–70 (Antigonus . . . qui la teste ot florie, Qui tant avoit vescu que tous li cors li plie) ; in 3669 AdeP may have found in his B-type model not Antigonus, but an Elimedés otherwise unknown. See note to 3669. In 4531 (Antigonon l'apele a la teste quernue) the manuscripts divide in almost identical fashion: *GDTFABL* have *quernue* or *crenue,* while the others offer *chenue* or *kenue.*

325 5738 (Qui de ceste vos faut ja ne voië il Dé). The hiatus *voië il* ran counter to the habits of various scribes. MJC delete the line and *D, T, L* avoid the hiatus by emendations.

326 5754 (Ne querroie ja plus a cest tor gaaignier). Line 5754, an AdeP addition, obscured the meaning of 5755–56, which in the *ABL* version had constituted the conclusion to the conditional clause of 5753. The G, J, and C redactors were offended by the AdeP sentence, but each chose an individual remedy: G deleted 5754, J inserted an extra line as 5754.1 (S'a iaus nous combatons je l'os bien afichier), C located 5757 before 5755–56 and thus made 5755–56 part of the response of the emir's men.

329 5776 (Aucuns m'en estordra se dedens nes acuel). The agreement of *NH* and *B,* with *dedens* instead of *deça* (written *dezai*) of *A,* indicates that *dedens* went back at least as far as B*, but leaves one uncertain whether the *ABL* archetype had *deça* or *dedens* (*L* reads: . . . se ja bien nes acuel). The *dedens* can be justified as referring back to the "maison" of 5666–67.

332 5801 (Qui la teste ot plus noire que n'est grains de pioine). Line added by AdeP.

332 5802 (S'il trovast autant qans iciaus de Babilone). *autant qans* is found in *GRSEL,* while *AB* have *a tanz quanz.* The other manuscripts alter in one way or another. See note to 6386–89.

333 5824 (La lance sor le fautre a Baiart galopé). According to the *ABL* version, Dan Clin is in the saddle, but AdeP replaces him with Tholomé. See note to 1773–74.

334 5838 (Cuida que il fust mors quant il le vit cheü). Line added by AdeP.

335 (*-as, -ars*). AdeP adds 5854–55 and deletes 5853.1.

335 5841 (Se il fust soi et autre ou soi tiers ou soi quars). A flexionally defective rhyme-word.

335 5847 (Ne savra hui par vos noveles li bastars). Another allusion to the Nectanebo story, see note to 2163.

335 5854–55. These two AdeP lines replace an *ABL* line: Trosqu'au tref Alixandre l'en aporte Baiarz (*B* Liarz).

336. AdeP adds 5856–57, 5865–69, but deletes two *AB* lines (*A* 4508–09, *B* 8771–72).

339 5900 (Et sist sur un destrier qui molt fu de grant pris). AdeP has altered the *ABL* line which reads: O seeit Achillés quant Hector fu ocis.

339 5901 (La lance sor le fautre, s'est es grans galos mis). Line added by AdeP.

340 (*-uz*). AdeP adds 5911–12, 5921, 5925 and deletes 5916.1.

340 5913–15. By calling Alexander *li fieus le roi de Grece,* Dan Clin is insisting on his legitimacy. Shortly before the Emir had termed him a bastard.

340 5913. Erratum: le roi (le rois).

340 5916.1 (Autre vos querre l'om, quar icist est perduz). An *ABL* line eliminated by AdeP.

341 (*-ois*). The *ABL* archetype offered a version of 341 which differed sharply from that rewritten by AdeP. According to the former, the Greeks enter Babylon on the heels of their routed enemies and slay the Emir as they sweep through the city streets, but AdeP, when he inserted the Second Battle of Babylon into his RAlix, imagined that the gates of Babylon were closed in the face of the onrushing Greeks, thus allowing the Emir to live on and fight the Second Battle (stanzas 345–424). See Appendix II.

341 5229.3–6 (Per tota la cité a fait crïer ses leis Que cha mal se movra ne vilans ne borgeis, Ne mal i destendrunt ne pailes ne orfreis, Que tot que il perdrunt il lor rendra a peis). These four lines of the *ABL* version have been foreshadowed in stanza 272, vv. 4896–98: Ne mais la povre gent et les borgois gardon Que ja par nous n'i perdent vaillant un esperon, Se la cités est nostre por coi la destruiron?

341.1–6 (= *A* 359–364). In these six stanzas Scribe 2 of MS *A* gives his own very condensed, but also very fanciful, version of the Second Battle of Babylon.

342. Stanza 342 is absent from *BL* and presumably (see Volume I, p. 224) from the A-1 redaction. Seemingly, it was introduced into the RAlix by AdeP.

343 5952 (Et quierent Tholomé grant piece loins des nos). *B* alone has *nos;* the other manuscripts read *mors,* which is also the 5954 rhyme-word. See note to 2172.

343 5953 (Envers le vi chaoir sor l'escu de Maros). *A-2BF* have *soz l'escu,* a reading which agrees with *covers de son escu* of lines 5835 and 5960.

344 (*-ier*). Stanza 344 is the last stanza of the *ABL* version. *A-1* continues with the opening stanzas of the *Mort Alixandre* (see Volume I, page 226). In *A-2* 344 is followed directly by the Amazons episode (425–450). MS *B* moves straight to Branch IV. MS *L* begins the Second Battle of Babylon at stanza 352, for which it follows a text very similar to that of MS *I.*

344 5963 (Au tref le roi en portent le gentil chevalier). In accordance with their pre-AdeP version of the capture of Babylon, *A-1B* read: En la cipté l'en portent li gentil chevalier. See Appendix III.

344 5965–68. Stanza 344 ends very much like stanzas 111 and 117, with the leech's promise to Alexander that he will cure the wounded Greek leaders.

345–424. See note to 286–289, 345–424 (Episode 55, the Second Battle of Babylon).

345 5970 (Sor l'eaue de Cobar, qui la terre devise). See note to 5189.

346 5992 (La roïne d'Egypte vos doins et la richece). *F*, J, and *C* make the natural substitution of *roiaume* for *roïne;* similarly in 5996. According to Branch IV, stanzas 16–17, Tholomé receives from the dying Alexander the kingdom of Egypt and the hand of Cleopatra, Alexander's stepmother. The author of the Second Battle may have believed that Cleopatra was queen of Egypt in her own right, and that by marrying her, Tholomé would become king of Egypt *jure uxoris*. That the author meant "queen" and not 'realm" is confirmed by lines 6428–29.

347 6000–01 (Molt puet estre dolens ... Li hom qui primes va et puis aprés chatone). Cf. Morawski 1194: Mar fu nez qi primes veit e puis chatonne.

347 6003 (Que vaut commencemens si la fin nen est bone?) Cf. *Troie* 3803–08.

347 6004 (Services sans eür ne vaut un grain d'anone). Cf. Morawski 631: En bien servir covient eür avoir.

348 6017–23. The battle between Jupiter and the giants is also mentioned in *Thèbes* (4731–48) and *Eneas* (2733–36). Whether the author was thinking of Helinand de Froidmont when he named Alexander's minstrel *Elinant* is a moot question, see Albert Henry in *Archivum Romanicum,* 19 (1935), 353–355.

349–350. The J redactor has completely rewritten these two stanzas in order to relocate them before 318, where they are made to serve as a preface to the *fuerre du Val Daniel,* in lieu of 317 which he omits.

349 6030–32. These three lines echo 5161–62.

350 6043 (Et li autre somier n'alerent mie vuit). The *autre* in the sense of 'de leur côté' (see Tobler, VB, III, n° 13) was disturbing to the scribes of *C* and *H,* and led them to make alterations.

352 (*-in*). Through a radical reordering of the stanza sequence (see Introduction, 4: the manuscripts) the *IJK* redaction has located stanzas 352–353 immediately after 344. When MS *L*'s *ABL* model ends with 344, *L* switches to an *I*-type exemplar, which explains why it lacks stanzas 345–351.

352 6069–70 (Sovent est coureciés qui a felon voisin; Molt ot males noveles au soir et au matin). Cf. Morawski 1809: Qui a mal voisin si a mal matin.

352 6071–72 (L'amiraus se seoit sor un perron marbrin Dedevant son palais, desous l'ombre d'un pin). Cf. *Roland* 10–12: Li reis Marsilie ... Alez en est en un verger suz l'umbre. Sur un perrun de marbre se culchet). It should be noted that V^4, the other representative of the assonanced *Roland,* has Marsile sitting on his throne, a more regal posture. See note to 6278.

353 6087 (Apolins me maldie se je des mois m'acort). *des mois* 'for many months' has here the value of 'ever,' just as in a negative sentence (cf. *Yvain* 2278, *Perceval* 996) it means 'never.'

354 6095 (Chevaliers et sergans preus et amanevis). G and *NH* agree in their wording for this line, where structurally *Chevaliers et sergans* joins on poorly to 6094's *De pain* etc. M replaces *preus et* with *avez, C* alters, *JL* omit stanza 354.

355 6099 (Aprés parla Farés, qui d'Egypte fu sire). In the first Battle of Babylon Falés d'Egypte is severely wounded and taken prisoner by the Greeks, see stanzas 304, 313.

355 6101 (Tant avés chevaliers çai ens de vostre empire). In GM this line has no adequate connexion with the context. Three added lines of C provide this missing link, but the third line — dropped by *H* — has a defective rhyme-word (prise: -ire). Some corresponding passage presumably stood in AdeP, yet in the absence of *JL,* which omit stanzas 354–367, its form cannot be determined.

356 6108 (Puis parla Macabruns, qui fu rois de Nubie). The *rois de Nubie* is the reading of *TF* and C, thus occurring in derivatives of both the GM and JC families. It is in keeping with the *noire gent* of 6109 and lines 6457 (Sires sui de Nubie), 6470 (Je sui rois de Nubie), 6488 (rois estes de Nubie). If *Nubie* is the name which stood in AdeP, the *rois d'Alenie* of *GD* and M must have been independently introduced by the *GD* and M redactors in remembrance of the *rois d'Alenie* already twice present in *-ie* rhyming stanzas (vv. 2037 and 5548). In *Anseïs de Cartage,* v. 2483, there is a Macabrun who is lord of Nubia.

358 6147. Erratum: la (le) deserte.

362 6210–11 (Icelui devons nos et croire et aourer; Il gart nostre segnor de mort et d'afoler). The preceding naming of two gods is neglected and the singular carelessly employed.

368 6278 (Li amiraus se gist desous l'ombre d'un pin). A few lines later (6282) we are told: Li amiraus se sist sur un perron marbrin. This apparent contradiction led *JL* to rewrite 6278: L'amiraus ist dou temple, venus est sous le pin.

368 6296 (Plus est coars de lievre que chacent li mastin). This end line is excised by G, *JL,* and *H*. Similar independent dropping of an unessential end line is not uncommon.

370–380. In MS *C* there is a crude rearrangement of the narrative in these eleven stanzas. The order (with some added transitional lines) is 370, vv. 6313–15 and 374, vv. 6378–94 as one stanza; 375–379; 380, vv. 6488–95; 370, vv. 6317–29; 371–373; 374, vv. 6371–77; 380, vv. 6498–6506.

371 6338. Erratum: citoiain (citoien).

372 6347.1. That the *il* of 6348 is unduly detached from the antecedent *amiraus* in 6341 was noted by the *F* scribe and the ancestor of *RSPQ,* both of whom introduce a line repeating the word *amiraus.*

373 6361 (A glus i sont saudé par maiestire grant). Instead of the spelling *glus, DC* have *glu,* and *IN, glui.* In 2468 the word rhymes in *-u* (a glu). Other examples are found in Branch IV, vv. 1506, 1536 (a glu), 1510 (la glus). Spellings in *A* and *B* are the following: *A* 2569 a clu, 6778 am gluz, 6781 la gluz, 6809 an gluz; *B* 5406 o glu, 10269 and 10299 a glut, 10273 li gluz.

374 6377 (Menés ensamble o vos le riche duc Cratier). The name of the duke of Media is Cratier in the two cases where it occurs in rhyme (6377, 6507), but out of rhyme the AdeP form is abundantly established as Cratés.

374 6386–89. 'If man for man, they can drive us from our post, they will have a right to brag that we should be made to eat off the hearthstone

like cats or hounds.' Each of the four groups has its own version of the passage, but there is no reason to doubt that the G version, which is the most effective, is likewise the original form. For 6386 G reads: A tant quant, s'il nos pueent de l'angarde chacier.

374 6391 (Sovent s'esjoïst on contre son encombrier). Cf. Morawski 1154: Meint home cuillent la verge dont il sont batu.

375 6411 (Dont n'est l'angarde vostre, Tholomé, cest matin?). In the Second Battle of Babylon, Tholomé usually commands the vanguard, see 5161–62, 6030–31, 6184, 6411, 6447, 6687.

376 6418–21. The exchange of remarks between Tholomé and his men is omitted by the GM ancestor (GM delete 6419–20, and 6421, retained by M with an alteration from direct address, is also deleted by G), but its text is provided by the JC family.

376 6424 (Et a lacié un elme qui fu a oriflor). Manuscript readings for second hemistich: *GDM* qui fu a oriflor, *TFJN* qui fu a roiaul (*JN* une) flor, *C* qui fu de grant valor, *L* qui fu pains a color. *H* omits 6424. The normal meaning of *oriflor* is 'royal standard' (e.g. *A* 4738 Lai porta Tholomés lo cepdre e l'oriflor, Branch II 1595 Et li rois devant aus fait drecier l'oriflor, Branch IV 1089 Et portai en bataille s'ensaigne et s'oriflor), but here the word apparently designates some kind of ornamentation. It is tempting to see in the *GDM* reading a corruption of *qui fu faiz a Monflor* (cf. *A*, v. 140, Volume I, p. 8).

376 6428–29. See note to 5992.

378 6457 (Sires sui de Nubie, de l'onor qui apent). Erratum: qu'i.

379 6470 (Je sui rois de Nubie si fu mes parentés). Erratum: s'i.

379 6483 (Ja mais ne finera, li consaus est finés). Presumably, *finés* has the sense of 'arrêté.' *MPNH* alone read *finés*, while *GRSQYEC* have *donés*, but *donés* is already the rhyme-word of 6481. J omits the stanza. Michelant misread *H*'s *finés* as *donés* (p. 426, line 1).

379 6485. Note the shift of construction (after *ja mais ne finera* in 6483) from *s'avra* 6484 to *et que . . . sera* 6485.

379 6487 (De ce que musars pense remaint a faire assés). Cf. Morawski 695: Entre faire et dire a moult.

381 6507 (Macabruns apela le riche duc Cratier). Instead of *duc*, the GM ancestor had *roi*, but *F* and *R* corrected *roi* back to *duc* on the basis of 6314, where Cratés is described as *duc de Mede*. See note to 6377.

384 6578 (Un petit l'a navré el blanc desous la pance). Presumably, *le blanc* stands for 'la chair blanche.'

390 6671 (Il ne doute de riens que armé par mi sente). Erratum: arme.

390 6676 (Li jors fu biaus et clers si ne pluet ne ne vente). Cf. *Berte aus grans piés*, ed. A. Henry, v. 2679: Li jours fu biaus et clers qu'il ne pluet ne ne vente.

390 6678–79. The shift from *Dieus* to *mes dieus* was noted by *T*, *C*, *N*, and *H*, which omit one or the other of the two lines.

392 6714 (Mieus vaut a home taire que parler estoutie). Cf. Morawski 1236: Mieus se vaut tere que folie dire.

399 6803 (En toute sa compaigne n'ot chevalier couart). After this line MS *R* breaks off.

402 6851 (Cele part est venus au partir du forfait). The second hemistich seems to mean 'au moment où l'on venait de commettre la mauvaise action.'

406 6902. Erratum: et (er).

410 6959 (Li chans fu grans et larges et vestus des premiers). Since *JL* omit this line, we have only the testimony of GMC, which do not clearly indicate the original rhyme-word. The reading of *TMSPQE* (et vestus de pomiers) is a makeshift, and the *GDF* reading has been retained: 'le champ était couvert d'hommes de première valeur,' a reading that finds some support in *NH* and *Y*.

410 6963–71. Owing to a bourdon (6962 Il vait ferir, 6971 Vait ferir) lines 6963–71 were omitted by the GM redactor. The M ancestor attempted to fill the gap with 6962.1 (E cil referi lui, qui bien estoit maniers).

410 6974 (Si l'a rendu son frere, qui monta volentiers). Filote is also called Licanor's brother in II 874 and IV 435, 793.

413 7023 (Tels veut son duel vengier tost est sor lui tornés). Cf. Morawski 2351: Tels cuide venchier sa honte qui la croist.

416 7057 (Les fuians vont ferant et des mors font le pont). The meaning of the second hemistich is none too clear, perhaps 'they ride over the dead as if they were a bridge.'

417–419. Alexander encounters the Emir and slays him with his own hand. In the *ABL* version of the First Battle the Emir was dispatched by anonymous Greek warriors, see Appendix II.

419 7105 (Gardés que un tout seul nus de vos n'en ocie). This GM line, briefly repeating 7084–88, is continued in the JC*L* family by four additional lines which include the assent of the Babylonians to Alexander's offer of reconciliation. It is probable that they stood in AdeP, but in the lack of sufficient evidence the basic family reading has been maintained. For text of 7105.1–4 see Michelant p. 443, vv. 32–35.

420–424. This description of the Emir's tomb is reminiscent of similar descriptions in *Thèbes* and *Eneas*. When the author of the Second Battle of Babylon writes that the Emir's tomb is only exceeded in magnificence by that of Alexander (v. 7124 Fors que seul l'Alixandre, sous ciel n'en ot sa per), he is referring to stanzas 63–66 of Branch IV. On this type of architectural description, see Otto Söhring, "Werke bildender Kunst in altfranzösischen Epen," in *Romanische Forschungen*, 12 (1900), 491–640, especially paragraphs 30–44 (Kultusstätten und Grabmäler).

420 7123–24, 7130–31. Cf. IV 1489, 1494–95.

420 7132–33. The JC*L* family has one line instead of GM's two.

420 7140 (Les deus harpes commencent l'amiraut regreter). The *deus harpes*, assured by GM and *NH*, conflicts with the *quatre harpes* of 7133, as was noted by *C* and *F* which alter and by the *JL* ancestor, who deletes the line.

421 7141–46. A magic lamp also illuminates Camille's mausoleum, *Eneas* 7669–7718.

421 7153–56. These four lines are present in GM but absent from JC*L*. The first couplet duplicates 7136–37 and the second serves as a transition to stanza 422. There is no sure test whether they were an addition to

stanza 421 by the GM ancestor or whether they were in AdeP and were deleted by the JC*L* ancestor.

422 7160. On the *alerion* see Edmond Faral, *Recherches sur les sources latines des contes et romans courtois du moyen âge,* p. 365, n. 1.

422 7166–80. The golden statue of Apollin resembles that which decorates Alexander's tomb.

422 7169 (L'une est des douze pierres qui molt est clere et pure). Twelve precious stones are mentioned in the Bible: Exodus 28, 17–20; Apocalypse 21, 19–20.

423 7176–80. The two automatons described here resemble those which guarded the bridge giving access to the abode of the flower maidens, see 3393–3400.

423 7183 (Por cel fist Alixandres, si com trovons lisant). *Por cel* apparently stands for *Por ce + le.*

424 7198–7205. The golden bird cresting the tomb recalls a similar one in *Thèbes,* vv. 2947–58.

424 7206–11. These six lines at the very end of the Second Battle of Babylon serve as a table of contents for the remainder of Branch III. Their factitious character is evident, for there has been no digression from the Alexander story sufficient to demand in 7206 the specification of a return to it (Or devons a l'estoire d'Alixandre venir). They are absent from JC*L* and may have been inserted by the GM ancestor.

425–450 (Episode 56, Alexander and the Amazons). Having entered Babylon, Alexander prepares for his coronation as King of the World. A Babylonian named Sanson points out to him that Amazonia, the land of the warlike Amazons, remains to be conquered. Immediately, Alexander sets out determined to bring the Amazons under his sway. Meanwhile the Queen of the Amazons is troubled by a dream, which a soothsayeress interprets as a warning not to oppose Alexander. She decides to pay tribute to the approaching conqueror and sends him two young maidens bearing a friendly message. On their way Floré and Beauté encounter the two leaders of the Greek vanguard, Dan Clin and Aristé and after a brief exchange of amenities, Floré becomes affianced to Dan Clin, and Beauté to Aristé. The marriage takes place in presence of Alexander and Queen Amable, who had been summoned to do homage. Thereafter she returns to Amazonia. — The author of the Amazons episode seems to have derived the framework of his narrative (description of the land and customs of the Amazons, Alexander's demand for tribute, the meeting of the two rulers) from the I^3 redaction of the *Historia de Preliis,* and the betrothal of the two Amazon girls from the *Roman de Thèbes.* MS *A* contains a somewhat divergent version (*A* stanzas 368–394), whose strayings will be detailed in the notes to vv. 7226, 7267–70, 7395.1, stanza 435.1, vv. 7420, 7431.1–2, 7458.1–2, 7512.1–6, 7612.1, 7656.

425 7219–22. These lines, which foreshadow vv. 58–100 of Branch IV, serve to prepare the reader for Sanson's outburst in lines 7229–32. Having conquered Babylon, Alexander asserts that the whole world is now his and that he will have himself crowned King of the World.

425 7224.1–2. MS *L,* in accord with a previous interpolation (stanzas 16.1–4) recounting Alexander's marriage to Roxane, states that she is summoned to Babylon by her husband.

425 7226 (Sanse uns hom l'amiraut qui estoit eschapés). Sanson is several times mentioned in the Second Battle of Babylon (vv. 6142–43, 6264, 6605, 6914). In 7226 MS *A* replaces Sanson with Calapf de Baudaç, but later in *A* he reappears as Sanset.

425 7229–32. Sanson's taunt recalls similar challenges in the *Pèlerinage de Charlemagne, Huon de Bordeaux,* and *Gui de Bourgogne.*

425 7235–**427** 7262. Cf. section 83 of the *Historia de Preliis,* in the I^3 redaction: Habitatio enim nostra est insula quam cingit fluvius qui non habet principium neque finem, set in una parte angustum habemus introitum, et sumus in insula ducenta et viginti quatuor milia feminarum que a viris nullatenus inquinamur. Viri enim nostri non habent nobiscum communem habitationem, set ultra fluvium in adversa parte consistunt. Annuales tamen celebramus festivitates ultra fluvium ubique, cum viris nostris diebus triginta morantes, delectationem Veneris exercemus. Si enim mulier concipiens peperit masculum, servat eum mater sua usque septem annos, deinde patri suo remittit. Si autem feminem pariat, nostris moribus informatur. Cum vero contra inimicos exiverimus pugnare, decies centena milia super sonupedes armate sumus armis bellicis ad pugnando.

426 7240. The river Meothedie owes its name to the Palus Maeotis, see Albert Henry, in *Romania,* 62 (1936), 465, n. 1.

427 7265–66. Cf. HPr 82: Quapropter praecipimus vobis quod, si vultis terram de manibus nostris liberare, nobis censum et tributa sine contradictione solvatis.

427 7267–70. These repetitive lines are still further expanded by MS *A* (*A* 5053–60).

428 7272 (De porter ma corone, de partir mes honors). The second hemistich foreshadows Alexander's distribution of his conquests among the twelve peers (see Branch IV, vv. 259–267), a topic already broached in stanza 272.

428 7276 (Par Dieu, dist Alixandres, se nes tor a mes mors). The rhyme-vowel shows that *a mes mors* is 'à mes moeurs' and not 'à mes mors.'

428 7279–81 (Encor le dist Lucans, qui fu maistres auctors, Que de tous ciaus du siecle fu Alixandres flors, Des rois qui sont en terre et des empereors). See Lucan X 272: Summus Alexander regum, quem Memphis adorat.

431 7324 (Dame, trestous les songes doit on a bien vertir). The *a bien vertir* seems to mean 'interpréter correctement.' Cf. *Berte aus grans piés,* ed. Albert Henry, v. 1686 (Son songe dist au roi, a bien li averti), and see Henry's note.

433 7359 (Fortune l'a levé tout en son la röele). Allusions to Fortune and her wheel also occur in lines 7787–88 and 7817.

434 7395.1. MS *A* adds an extra line in order to name the two young Amazons (*A* 5178).

435–449. As noted by Gustav Otto (*Der Einfluss des Roman de Thèbes auf die altfr. Literatur,* Goettingen, 1909, p. 90), these stanzas constitute an imitation of *Thèbes,* vv. 3797–3978. In *Thèbes,* Jocasta, accompanied by her two daughters, rides out of the besieged city in order to discuss peace with the enemy leaders; the beauty of Antigone and the trappings of her palfrey are described at length; Parthenopeus en-

counters the three ladies and begins a whirlwind courtship of Antigone. On the relationship of the *Thèbes* episode to the Latin poem of *Phyllis et Flora,* see Edmond Faral, *Recherches sur les sources latines.*

435 7404 (Florés et sa compaigne s'en vont isnelement). The manuscripts show confusion about the exact form of Floré's name. They offer as subject and object cases: Flore-Flore, Florie-Florie, Florete-Florete, Florez-Floré, and even Florez-Florez. All these except Florez-Floré give rise in various passages to metrical difficulties involving faulty meter or shifts from one to another of the forms. The indicated conclusion is that the original form was Florez-Floré, seemingly patterned on Beautez-Beauté.

435 7406–08, 7416–17. Cf. *Thèbes* 3809–11, 3833–36.

435.1 (*A* 379). This extra *A* stanza, clearly an *A* interpolation, lists still another present from the Queen of the Amazons, one which serves as an excuse for recounting the Arachne legend (Ovid, *Metamorphoses,* VII 1–145). It interrupts the narrative and represents an effort by *A* to match the introduction of the Narcissus legend (stanza 438).

436 7420 (Des somiers i ot nuef, molt richement charchiés). The *nuef somiers* correspond accurately to the four pack horses and five mules of line 7393, but *A*'s variant (De cez chars i ot quatra) had best be explained as an attempt to link 436 to his interpolated stanza 435.1, in which one of the Queen's gifts has been placed in a cart.

436 7427–28. Allusions to Solomon's betrayal by a woman, wife or mistress, are relatively frequent in medieval literature.

436 7431.1–2. MSS *A* and *K* drew upon the opening line of stanza 437 (v. 7432) for an additional line (7431.1) and then alike deleted 7432; their wording is not the same and *A* adds still another line (7431.2, *A* 5434) from 7433.

437 7447 (Dant Clin et Aristé en un tertre monta). The manuscripts have *Dans Clins et Aristés* with a glaring lack of accord in the number of the verb; moreover the *s'ensegne* of 7448 indicates that Alexander may have been in the author's mind as the subject of *monta.* By emending to *Dant Clin et Aristé,* a factitive value ('fit monter') is given to *monta.*

438 7452. The song of Narcissus sung by the two Amazon maidens follows the general outline of the Ovidian tale (*Metamorphoses,* III 339–510), including Narcissus' transformation into a flower, a detail not found in the Old French *Lai de Narcisse.* See Louis Vinge, *The Narcissus Theme in Western European Literature up to the Early 19th Century,* Lund, 1967, pp. 57–58.

438 7458.1–2. This *A* addition (*A* 5259–60) with its allusion to a stag hunted by Narcissus is borrowed by the A-2 redactor from Ovid (*Metamorphoses* III, 356, 413–414). See note to 435.1.

438 7459–60 (En l'eaue vit son ombre, d'amor ot tel tenror Que plus le covoita que chevaliers s'oissor). *ombre* is masculine in *GYCH* and feminine in *DMPQSENA.* Manuscript readings for the second hemistich of 7460: *G* que ch. sejor, *DMC* que ch. s'oissor, *A* que ch. segnor, *NH* que oiselés le jour. *TF* omit 7460, *JIKL* omit stanza 438.

441 7508 (Et chevalche chascune un palefroi amblant). At this point MS *T* breaks off.

441 7510–11 (Sor l'arçon de derriere et sor celui devant Lor pendent lor chavel com fin or reluisant). Cf. *Thèbes* 3821–24: Les chaveus ot et lons et sors, Plus reluisant que n'est fin ors: D'un fil d'argent sont galoné, Pendirent lé sor le baudré.

441 7512.1–6. MS *A* has six additional lines (*A* 5317–22) wherein it is stated that the two young Amazons wear swords and "font porter" their remaining armor. Line 7512.6 (Plus beles damiseles ne vit home vivant), which is flexionally defective and needlessly duplicates 7512 (Onques si beles femes ne vi en mon vivant), is sufficient proof that 7512.1–6 represent an improvised interpolation.

442 7530 (Dans Clins parla premiers ses salua premiers). Erratum: parla avant.

442 7533 (Compaignie feroie a un d'aus volentiers). Erratum: prendroie.

443 7541–42. These two lines may represent an additional borrowing from *Thèbes* (3899–3900): Dame, fait il, ne me celez Qui vous estes et ou alez), but the formula is such a commonplace that no great weight need be given to the similarity.

443 7554 (Quatre fois la baisa par amor doucement). At this point MS *S* breaks off.

444 7565–69. That *D* and *CNH* agree in deleting these five lines is readily explainable as being due to a bourdon: 7564 and 7569 both begin with *Sire, dist la pucele.*

446 7608 (Volentiers i feront, nel mescreés vos mie). Erratum: ferront.

446 7612.1 (*A* 5422 Unc mais reis n'ot treü qui fust de Femenie). As an alternative for *Amazoine, Femenie* was frequently used.

448 7636–37 (Sire, ce dist Florés, onques n'oi si grant joie, A nul jor de ma vie, com se Dant Clin avoie). The *com se* is to be interpreted as *com j'avroie se.*

448 7636.1 (La dieuesse d'amors plus ne demanderoie). As a consequence of the *CNHA* insertion of this line (*A* 5447), *A* alters 7637–38.

448 7637–38. The identical beginning of 7636 and 7638 (Sire, ce dist Florés . . . Sire ce dist Biautés) occasioned a bourdon in GM and *J* whereby they omitted 7637–38.

448 7656 (Amable ot non la dame, qui volentiers tornoie). *A,* clearly drawing on *Troie,* eliminated Amable and for 7656–57 substituted: Panthasilee ot non e volenters guerroie, Amie fu Ector, por lui ala a Troie (*A* 5470–71).

449 7677 (Que nos amons plus guerre que aler a charue). See note to line 584.

450 7699–7703. Passage altered in one way or another by every manuscript. The hesitations arose from a confusion between the *cheval pois* of 7700 and its offspring, the *cheval* of 7701, a confusion which caused the deletion of 7701 by *GD, YE,* and *JLCA.* The disappearance of 7701 removed the statement that the horse presented to Alexander was the Queen's steed. As a result *C* added a line (7702.1 Sor cel cheval seoit la reïne au vis cler), *JLA* altered 7696, and in addition *JL* deleted 7699–7702.

450 7700 (Ce est uns chevaus pois, ainsi l'oï nomer). The *cheval pois,* 'cheval marin,' attested by *G* and *A,* was a term evidently unfamiliar to many of the scribes, for *D* altered *pois* to *pais,* and the M redactor to *pors,* thus transforming the *cheval pois* into a *porpois* ('marsouin'), while *C* and *NH* make alterations and *FJL* omit the line.

450 7707.1–4. The *JL* redaction, in which the Amazon episode (stanzas 425–450) is separated from the second plot (451–457) by a long interpolation, detaches four lines (7708–11) from the beginning of stanza 451, where the interpolation causes them to be out of context, and attaches them (with suitable modification of the rhyme-word) to the end of 450 as 7707.1–4. MS *H,* which makes the same long interpolation and the same deletion of 7708–11, does not utilize 7708–11 in stanza 450; instead the *H* scribe invents three lines which he locates at the end of 450 as 7707.1–3 (Michelant, p. 458, lines 5–7).

450/451. Immediately after stanza 450 most manuscripts (*G, H, I, JK, L, MNPQ*) interpolate the *Prise de Defur,* followed or not by the *Voyage au Paradis Terrestre,* the *Voeux du Paon,* and the *Restor du Paon.* For a detailed discussion see Lawton P. G. Peckham's commentary in *Elliott Monographs* 35, pp. lxiii–lxxi.

451–457 (Episode 57, Second Plot of Antipater and Divinuspater). On his return to Babylon, Alexander prepares for his coronation as King of the World. He receives a letter from Olympias, his mother, warning him that Antipater, lord of Sidon, and Divinuspater, lord of Tyre, are plotting against him. The King, remembering that he had previously sent for his two vassals but that they had not obeyed his summons, again dispatches his messengers to them, but this time with an unequivocal order that they must appear before him. On their way to Babylon, the two traitors discuss what they should do: Antipater believes they could have held out in their respective strongholds for years to come against any attack, but his companion finally convinces him that their best policy is to get rid of Alexander by poisoning him. In order to escape detection they choose a poison which has no visible effect for nine days, yet kills on the tenth.— Source: *Epitome* III 31 (Occasio igitur mortis haec fuit. Mater ejus scripserat ad eum de simultatibus Antipatris et Divinopatris, praemonuitque insidias eorum cavendas. At ille statuit, Antipatrum ad sese de Macedonia venire, alio in loco ejus subrogato. Unde Antipater iratus, in ipso itinere veneno efficacissimo atque potentissimo elaborato, per ministrum regi destinavit hauriendum).

451 7708–16.1. MS *G* inserts the *Prise de Defur* between v. 7708.16 and vv. 7712–26 of stanza 451.

451 7724–26 (S'or estoit ma raisons un petit escotee, En romans vos diroie par parole menbree Q'il trova en la chartre qui li fu presentee). Cf. Branch IV, vv. 1540–42: S'or estoit ma raison oïe et escoutee, Tout ainsi com je l'ai en l'estoire trovee La dirai en romans, ja ne vos iert celee.

452 (*-oit*). This 18-line stanza has been expanded to 49 lines in MS *H* (see Michelant, pp. 501–502).

452 7730–35. In the first plot Antipater and Divinuspater are described — for the sake of the rhyme — the first as the son of Ant*oine,* the second as born at Sid*oine.* Here Sidon becomes the fief of Antipater, while Divinuspater is given the lordship of Tyre.

452 7731 (Et trestoute l'onor et quanqu'il apendoit). Erratum: quanqu'i.

453 7745–47 (Qant la chartre fu lute, li rois s'est porpensés Que il une autre fois les avoit ja mandés; Il n'i vaurent venir, or s'en est aïrés). The evident purpose of these lines is to link the second account of Antipater and Divinuspater's plot to the first account (stanzas 241–244). That they were penned by the author of the second account seems doubtful; probably they were inserted into stanza 453 at the time 451–457 were introduced into AdeP's RAlix.

453 7755 (A ciaus qui les briés portent ont les chevaus livrés). The *A* reading (*A* 5580: A ceus qui les bres portent toz vos chasteus livrez) seems a vague echo of the *Epitome*'s *alio in loco ejus subrogato.*

454 7769. The repetition in 7769 of the initial *aler* of 7767 led *A* and *Y* to delete 7769, and JC, *M* and *Q* to delete 7768–69.

454 7786 (S'engins ne nos aïde, force n'i a mestier). Cf. Morawski 1287: Meauz vaut sens (variant: engins) que force.

454 7787–88. See note to line 7359.

456 7816 (Dist Divinuspater: A tel marchié tel vente). Cf. Morawski 160: A tel marchiet tel vente.

456 7817 (Fortune lieve l'ome, en aprés le cravente). See note to line 7359.

457 7835.1–8. In these additional lines MS *Q* states that Candace's son Alior will one day avenge his murdered father, Alexander. This is a direct reference to Jean le Névelon's *Venjance Alixandre,* a poem transcribed in *Q* immediately following Branch IV. See note to 4843.1.

457 7839.1–12. MS *A* adds twelve lines to stanza 457, relating that the two traitors stop outside Babylon to array themselves in fine raiments before entering the city.

LEXICOGRAPHICAL INDEX TO THE NOTES

Numeral references are to Branch III verses.

aboivre 1172
acreant 1520
aiglent 2986
aire (ere) 4090
alerion 7160
aol 2680.1
aserené 1297
aserrié 1297
astenoir 1917
auborne 3882
au pui (apud ?) 4070
autre 6043
avir 3896
avoir (en) 5232–3

balsamu 2461
bandons (a) 36
barbarin 3842
blanc (le) 6578
blois (blous) 1280
blois 3992

califfre 376
carre (curre) 637
Caspois 980
cave 3060–1
cel (por) 7183
cerastre 375
chancie 938
chastaigne (soufler la) 690
chieve 1040
cobde 4087
condomés 1580
coorte 349
cornu 2467
cors (a) 3816
crenu 5714
creu 3208
creüs (estre) 3931
crieme de paor 5291

devautrent (se) 676
devenre 154
devise du mois 2434
Dieu et ses nons 5630
Dieu (toute la terre) 576
dox (a un) 1110

emender 2280
encuser (soi) 4786
enferne 705
ermin (en) 922
erres 3113
eschars (piés) 3789
esclus 1699
escorner 2409
escot 263
escrire (fist) 4624–5
escris (fust) 4742
escrit (metre en) 3747
espelluche 2273
essiauiés 3435
este 2363

faire (le) 2918, 4793–4
fauterne 1073
fenestrés 5412
festu (rompre le) 3938
finés 6483
flaire 2709
floris 72
franchir 4071–8
fregnon 4875
freolent 3552
frestrés 5422
freu 3210
frois 1279
froïs 59–61
fuïs 59–61
fure 4812

galascïen 1051
gamait 832
gason 864

glu 6361
gort 5226
grellés 1297
grifaigne 679
grox 4386
grut 3186.1–2

hairés (goupil) 2371.1–9
huches 1431

Ibronois (arbres d'I.) 3765
iraistre 3843

jument 1532
juste 2211–2

laus 2431
lavandre 805
lie (lieue) 4923

macrace 1422
mahomerie 940–5
mais (ne) 5325–6
mangeu 1566.1
margas 720
mois (des) 6087
mollin 2371
monter 7447
muevu (moü) 2451
murdre 338

noir (de blanc en) 2737
noir (devenir) 139
nuitre 1265

oil 1036
olité 3317
ombre 7459–60
onicles 3786
ordir (hordir) 4930
orfrois 2109
oriflor (a) 6424
oscurres (o. chouses) 4793–4
ossemente 1406–9

paintor 4459
palais (cuens) 4794
pez (piez) 3141
pois (cheval) 7700
pont (faire le) 7057
premiers 6959
prover (soi) 4216
puignaus 3116

quadrant 3780
quant (a tant) 5802, 6386–9

ramigels (ramiles) 2372
ravace 1422
reçoier (receer) 2767
rengie (rengiee) 5148
reonder 2486
reparés 3378
roal 2883
romoisin 1600

sains (les) 984
Samarganz 5574
savité 3317
segnor (mon) 4798
sentine 4511
seree (dure et) 4942
serrés (rengiés et) 1229
seuent 2322
sie 933
sorjonsions 3179
syphoine 4352

tenoir 2732
terin (tarin) 1600
traïn 3841
tubie (cubie) 3653

umilité 3129

vie 930
vilonie (faire) 3665
vis 926
volain 2321
vueille estre 990

APPENDIX I. Branch III, Stanza 1

(a) The *ABL* version

1 De Daire lo Persant qu'Alixandres conquist,
2 De Porus lo rei d'Inde qu'il chaiça et ocist
3 E des bones Arcus que il cercha et quist
4 E de la fort citté Babiloine qu'asist
5 E de la voiz des arbres qui de sa mort li dist
6 E si cum Apelés s'image contrefist,
7 De Got et de Magot que il enclaust et prist,
8 Que ge mais n'enn istrunt trosqu'au tens Anticrist,
9 Del duc de Palatine qu'il pendi et ocist
10 E si cum Aristotes l'entroduist et aprist,
11 La verté de l'estoire, si cum li reis l'escrist,
12 Uns clers de Chasteldum, Lamberz li Torz, la fist,
13 De latin o el ere qui en romanz la mist.

Manuscripts: *A* 78, *B* 79, *L* 398. *A* and *L* agree in including the same thirteen lines, but the *L* sequence differs from that of *A:* 1–3, 9, 5–8, 4, 10–13. *B* runs to 39 lines (see Volume I, pp. 45 and 47). *A* is in the hand of an Italian scribe (see Volume I, plate II and p. 42). MS readings (basic MS: *A*):

1 *A* si cum il l'oi conquis, *L* Or vous dirai de daire — 2 *A* E del rei prous do inde, *B* destruist — 3 *B omits, A* il trova, *L* artu que cerqua et que quist — 5 *A* de l'arbre, *L* ce que de sa mort dist — 6 *A* Esa c. a. l'i. c., *B* Ensi com apertin sa y. contrescrist, *L* appollum — 7 *B* gog . . . magog, *L* gos . . . margos — 8 *A* trosque venge antiscris, *B* jusqu'al tens d'anticrist, *L* desque au jor anticrist — 9 *B* desfist, *L* mata et ocist — 10 *B* De ce que aristotes — 11 *B* si com li livre dist, *L* si com lucas l'escrist — 12 *B* chasteldon lamberz li toiz, *L* castiaus fort — 13 *A* De latin ol ere, *B* De latin ou il ere, *L* De latin en romans ou ce estoit le mist

(b) The Alexandre de Paris version

1 Ore entendez, seignor, que ceste istoire dist.
2 De Daire le Persant qu'Alixandres conquist,
3 De Porus le roy d'Ynde qu'il chaça et ocist
4 Et de la grant vermine qu'es desers desconfist
5 Et des bosnes Artu qu'il cercha et enquist,
6 De Got et de Magot que il enclost et prist,
7 Que ja mes n'en istront jusqu'au tens Antecrist,
8 Ainsi comme Apellés s'ymage contrefist,
9 Du duc de Palatine qu'il pendi et deffist,
10 La roÿne Candace qu'en sa chambre le mist
11 Et de la vois des arbres qui de sa mort li dist,
12 Ainsi comme Aristotes l'entroduist et aprist,
13 La verté de l'istoire, si com li rois la fist,
14 Uns clers de Chastiaudun, Lambers li Tors, l'escrist,
15 Qui del latin la trest et en romans la mist.

Manuscripts: *IJKMNPRYe*. MS readings (basic MS: *M*):

1 *I* que cis estores dist, *J* que l'estore nos dist — 3 *Ne* Et de porron le roy, *K* porom, *PR* poron, *K* conquist, *M* destruist — 4 *Ne* que es desers conquist — 5 *IJK* Et des autres merveilles, *Ne* hercu, *Y* ercus — 6 *IJK* De (*K* Des) gos et de (*K* des) magos qu'il ensera (*K* enferma) et prist, *PRY* margot, *Ne* et mist — 6.1 *MPRY* Et estoupa la serre (*PR* lor terre) del mur (*Y* mont) que il i fist — 7 *IJK* Ja mes n'en istra uns, *Ne* Que ja n'en isterunt si vendra antecrist, *K* dusqu'au jour, *IY* andecrist, *R* entrecrist — 9 *MPRY* Du roy, *J* pallertine, *K* palazine, *Ne* balentine, *I* qu'il ocist et conquist, *Ne* et ocist — 10 *I* De, *K* Et ensi com candasse en sa chambre le mist, *IJNe* que (*J* qui) en sa cambre mist — 11 *JNe* de l'arbre, *IJK* qui sa mort li descrist — 12 *IM* aritotes — 13 *J* li entreduist et dist (*dittography*) — 14 *J* Com un clers du castel el tour de l'arbre escrist, *M* li cors, *PR* uns tors, *Y* ses cors, *Ne* l'i mist — 15 *Je* Et, *MR* de latin, *IJKPR* le traist, *IKe* le mist, *N* le fist

APPENDIX II. Branch III, Stanza 341

(a) The *ABL* version
The Greeks take Babylon

1 Or s'en vait l'amiral, tot i laist son arneis;
2 De cels de Babilloine s'en vont li plus corteis
3 E li Gré les encaucent as civals qu'il ont freis,
4 Unquas nes pot tenir ni barres ni desfeis.
5 O cels de Babilloine se metent li Greceis,
6 Per les rues les chacent e fierent de maneis;
7 L'amiral ont ocis antres Macedoneis.
8 Dedevant lo palais s'est arestez li reis,
9 Per tote la cité a fait crïer ses leis
10 Que ja mar se movra ni villan ni borgeis,
11 Ne mal en estrairont ni pailes ni orfreis,
12 Que tot quant il perdront il lor rendra a peis.

Manuscripts: *A* 358, *B* 506, *L* 719. For transcribed texts of *A* and *B* see Volume I, pp. 234 and 409, 411. Ms readings (basic MS: *B*):

1 *L* Li amiraus s'en va si laist tout — 2 *A* s'en vait, *L* en vont — 3 *B* qui ont freis, *L* qui sunt frois — 4 *A omits, L* Ains ne pot retenir ne bare ne destrois — 5 *B* s'en entrent — 7 *A omits, L* Et l'amiraus s'en fuit o lui mena trois rois Ens u plus haut estaige du palais maginois — 8 *A* Tres devant, *L* Es rues de la vile aresta li bons rois — 10 *L* Que mar s'en movra nus, *A* chivalers ne borgeis — 11 *A* Ne mal i destendrunt, *L* Ne mar destorneront ne paile, *B* ni pali — 12 *A* Que tot que il, *B* Que tot quant i perdront tot lor, *L* Car quanque il perdront il lor rendra a pois En le cité ne pregnent qui vausist un pinois

(b) The Alexandre de Paris version
The Greeks do *not* take Babylon

1 Or s'en vait l'amiraus, tout i laist son harnois;
2 De ciaus de Babilone s'en vont li plus cortois
3 Et li Grieu les enchaucent as chevaus qu'il ont frois,
4 O les espees nues les fierent de manois,
5 Onques nes pot tenir ne barre ne deffois.
6 Tresq'au chief de la vile, dont li mur sont turcois,
7 Les en mainent ferant et prenent trois et trois;
8 Les portes de la vile ont closes li borgois.
9 Molt en est coureciés Alixandres li rois;
10 Arriere s'en retornent, car pres lor est li soirs.

Manuscripts: *CDEFGHIJKMNPQRSTY*. MS readings (basic MS: G):

1 (v. 5926) *J* fuit, *C* si lait tot son harnois, *E* a tot s. h. (-l), *H* tout iluec s. h., *KN* si (*N* et) laisse s. h., *M* et il et s. h., *Y* tout il at s. h. — 2 *Q omits, RS* en vont — 3 *HN* Et grigois, *C* qui les chevaus ont frois, *E* as cheval (sic) qui ont fr., *HJKNRST* qui sunt fr., *Q* qu'orent fr. — 4 *HN* De lor, *J* i fierent — 5 *DEFGMPQRSTY omit, K* Onques ne les detint ne aigue ne marois, *C* ne bare ne postois, *J* ne bares — 6 *C* Dusqu'as murs . . . dont li pont, *HN* A l'entrer . . . espois, *I* Enfressi c'a le vile, *JK* Jusqu'a la forterece, *QT* Jusqu'au tref — 7 *C* Les menerent, *E* Les enmenant, *FHNT* Les en mainent batant et ferant (*HN* ferant et batant), *Q* Les en mainent sez prenent ileques trois et trois, *IJK* et si en prenent (*K* et s'em prisent cent) trois, *Y* et mainent — 8 *HN* coulerent li borjois — 9 *I* Molt estoit, *QRS* Molt en fu — 9.1 *F* (*marginal*) Quant il n'i puet entrer avec eus de manois — 10 *H omits, CEFN* retorne, *IJK* repaire, *EIMPQRSY* que pres, *FG* car pris, *CIJK* estoit li soirs, *QRS* li fu li soirs, *E* li bois — 10.1 *HN* Fait souner le retrait si s'en tornent manois (*N* alixandres li roys)

APPENDIX III. Branch III, Stanza 344

(a) Final stanza of the *ABL* version

1 Li reis i envia e fist les rens cerchier;
2 Les mors e les navrez trovent per lo vergier.
3 Grant piece loing des autres, lo trait a un archier,
4 Troverent Tolomeu soz l'umbra d'un laurier,
5 Cuvert de son escu, ne se poeit aidier;
6 Il li donent a bevre per la calor laissier,
7 Lo chahaleit lo rei li font appareillier,
8 En la cité l'en portent li gentil chivalier.
9 Alixandres lo vit, riens nel pot corrocier,
10 Et a ce dit al mire que pens de l'espleitier;
11 Plus li donra aver que ne porra bailier.
12 "Sire, ce dit li mire, ne vos caut a plaidier,
13 Tot san lo vos rendrai jusqu'a un mes entier."

Manuscripts: *A* 348 (*A-1*), *A* 367 (*A-2*), *B* 508, *L* 721. For transcribed texts of *A* and *B* see Volume I, pp. 224, 226, 244, 411. MS readings (basic MS: *B*):

1 *A-1 lacks vv. 1–5 (erased)*, *L* en envoia — 2 *L* trouverent u vergier — 4 *B* Troverunt, *L* Ont trove tholome desous un olivier, *A-2* desoz un aiglenter — 5 *B* non si — 6 *B* per lo calor, *A-1* lascher, *L* Il demanda a boire por son soif estancier Et il en ont done au nobile guerier — 7 *B* (*8, 7*) Lo cheelliz, *A-2* Le chaaleit, *L* Le plus cier lit, *A-2L* unt fait app. — 8 *A-2* A l'auberges l'em portent li gentil sosdaer, *L* Droit as tres en porterent le gentil chevalier, *B* lo gentil chivalier — 9 *A-2* Quant le vit Alixandres, *L* Alixandres le voit riens ne le puet corchier, *B* rien — 9.1 *A-2* Molt docement lo baisa qu'il lo teneit molt ger — 10 *A-1* E aveit dit al mire, *A-2* A un sen mire dist pensez, *L* Lors a dit a ses mires penses — 11 *L omits, A-1* Plus li donra or fin que ne voldra, *A-2* Plus vos donrai or fin que ne voldrez, *B* qu'il nen poira — 11.1 *A-2* Mas cez me rendez sains qu'il en ont grant mester — 12 *A-1A-2* dist, *L* Et il ont respondu ja n'en convient proier, *A-1* yze laisez ester, *A-2* ja n'enn estut plaider — 13 *A-2* Toz sains les vos rendrai, *L* Nous le vos rendrons sain ancois — 13.1–3 *A-2* En un leit de fin or funt tholome colger Cuvert d'un blanc diaspre qui molt fait a preiser En l'ost i funt grant joie serchant e chivaler — 13.1–3 *L* Dan Clin et tous les autres sans riens plus atargier Par mes dex dist li rois bons est vostre loiers Puis vont il et se gent en lor tres sans targier

(b) The Alexandre de Paris version

1 Li rois i envoia et fist le champ cerchier;
2 Les mors et les navrés truevent par le vergier.
3 Grant piece loins des autres, le trait a un archier,
4 Troverent Tholomé sous l'ombre d'un laurier,
5 Covert de son escu, ne se pooit aidier;
6 A boivre li donerent por la chalor laissier.
7 Sor deus chevaus li font litiere aparellier,
8 Au tref le roi en portent le gentil chevalier.
9 Alixandres le voit, n'i ot que courecier,
10 Puis a dit a un mire qu'il penst de l'esploitier;
11 Plus li donra avoir que ne vaura baillier.
12 Et cil li respondi: "Ja n'en estuet plaidier,
13 Tout sain le vos rendrai dusq'a un mois entier."

Manuscripts: *CDEFGHIJKMNPQRSTY*. MS readings (basic MS: *G*):

1 (v. 5956) *EMPRSY* et le champ fist, *H* et le camp fait, *Q* et fist les renz, *T* le renc — 2 *I omits, EMPQRSY* De morz et de navrez truevent (*E* truve, *Y* trova) plain le (*P* sont tuit plain li, *Q* ierent plain li) vergier (E santier, *Y* gravier), *C* quierent par le gravier — 3 *C* Grant piece lonc des mors, *IJK* Grant piece en sus des autres (*K* mors) — 4 *HN* Ont trove, *D* tholomer, *F* lez, *I* le cortois chevalier, *K* desos un olivier — 5 *CIK omit* — 6 *EMPRS* por sa chalor, *I* por le calor larquier, *J* por le chaut relasquier, *K* por la chaure laschier, *QY* laschier — 6.1 F (*marginal*) Et quant il ot beu si comence a pailier (?) — 7 *H omits, C* Sor deus escus, *IJ* A, *K* Sor deus mulles, *CIJKN* un lit — 7.1 *N* Et si le font dedens molt tres souef couchier — 8 *F* Tholome en porterent, *HN* Droit au tref Alixandre portent le chevalier, *I* l'en portent li jentil chevalier, *DG* le noble chevaler, *FT* le nobile guerrier — 9 *EMPQRSY* le vit, *IJK* n'ot en lui k'airier — 10 *D* qui pent, *EK* qu'il pant, *F* qu'il pens, *HNY* pense (*N* pensez) de l'esploitier — 11 *CDEFGMPQRSTY omit, HN* Plus te donrai tresor que n'oseras baillier, *I* Il . . . canqu'en volra, *F* (*marginal*) que ne porra baillier, *J* qu'il ne, *K* qu'il n'en — 12 *HN* Et cil a respondu ja n'en (*H* ne vus) estuet plaidier, *Y* at respondu, *E* ne m'en estuet plaidier — 13 *E* tresqu'a, *HIJKMNQRS* ancois, *PY* dedens, *T* demain a l'anuitier

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PQ1421.A1 1937 841'.1 37-18552
ISBN 0-691-06310-9

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